Memorandum
on
KASHMIR

1871

MEMORANDUM

ON

CASHMERE

AND SOME ADJACENT COUNTRIES

BY

CHARLES GIRDLESTONE, B.C.S.,

RESIDENT IN CASHMERE

DURING 1871.

CALCUTTA:
PRINTED AT THE FOREIGN DEPARTMENT PRESS,
1874.

NOTE.

In previous letters and memorandums now on record I have embodied the results of such enquiries in regard to the effects of the yearly concourse of Europeans in the dominions of His Highness, as I was able to make when Resident at Sreenuggur during the season of 1871. It remained to utilize other materials, bearing partly on the history, partly on the administration, customs, products, commerce and means of communication of Cashmere and neighbouring countries, but owing to various causes the completion of the work has been delayed till now. The information here offered has been gathered from many independent sources, oral and written all of which are not indicated, as some persons who gave valuable help desired to remain *incognito;* and both at the time and since it has been sifted and compared so far as the means of doing so were available. In no case does historical narrative extend beyond the autumn of 1871.

The Residency, Nepal.
October 10*th*, 1873.

C. G.

CONTENTS.

Para.	CASHMERE.	Pages.
1	Boundaries, area, population, routes and local divisions ...	1-4
2	Judicial powers of the Maharaja and Subordinate Courts ...	4-7
3	Duties of the Soubah	7-8
4	Duties of the Revenue Commissioner	8
5	Duties of the Wuzeers and subordinate revenue officials ...	*ib.*
6	Police	8-9
7	State appointments and official salaries	9
8	Education	9-11
9	Estimate of revenue and expenditure	11-14
10	Currency	14-15
11	Jails	15-17
12	Dispensaries	17
13	Postal communication	*ib.*
14	Census in Sreenuggur	17-18
15	Table of weights	18
16	Boats	18-19
17	Inland roads	19-20
18	Dwelling-houses	20-21
19	State expenditure on public works	21-22
20	Temples and Shrines	22-24
21	Character of the Mahomedans	24-25
22	Character of the Hindoos	25-26
23	Social customs of the Pundits	26-27
24	Readmission of Hindoo outcasts	27
25	Comparison of Native society in Cashmere and elsewhere ...	*ib.*
26	Women of Cashmere	28
27	Shawl trade	28-30
28	Wages	30-31
29	Clothing and food	31-33
30	Fruits, vegetables, herbs, and crops. Nature of land tenure ...	33-35
31	Silk	35-36
32	Saffron	36-37
33	Commercial intercourse	37
34	Mineral products	37-38
35	Sheep, cattle, and horses	38
36	Game	*ib.*
	LADAK.	
37	Commercial Embassy to Lhassa. Climate. Polyandria. Character of the people. Dress. Festival of Losar. Country products. Revenue. Ruksha and its inhabitants ...	39-42
	CHITRAL.	
38	Genealogical tables of dominant family	43-44
39	General description	44-46
40	Relations with Badakshan and Cashmere	46

Para.	Chitral.—(Concluded.)	Pages.
41	Judicial administration	46-47
42	Route from Gilgit to Chitral	47-51
43	Route from Jellalabad to Chitral	51-53
44	Lines of communication with Badakshan	53
45	Local roads	54
46	Military service and equipment	*ib.*
47	Trade	54-55
48	Revenue, coinage, and weights	55-56
49	Products	56
	Dhyr.	
50	General description	57-58
	Yassin and Mastuch.	
51	Military strength of the two States	59
52	Political relations	*ib.*
	Gilgit and Payal.	
53	Military position. Historical retrospect	60-62
54	Route from Sreenuggur to Gilgit	62
55	Forts in Payal	62-63
	Hunza and Nuggur.	
56	Genealogical tree of Hunza. General description... ...	64-65
57	Genealogical tree of Nuggur. General description ...	65-66
	Chilas, Thalicha, Gor, Durrail, and Tungeer.	
58 & 59	General description	67-68
	Kafiristan.	
60	Theories concerning the origin of the Kafirs	69-70
61	Boundaries	70
62	Names of tribes	71
63	Northern zone	71-72
64	Central zone	72-73
65	Southern zone	73
66 & 67	Routes	74-75
68	Introduction of strangers to Kafiristan	75-76
69	Deities and heroes	76
70	Priesthood and religious ceremonies	77-78
71	National customs	78
72	Hospitality	78-79
73	Occupations of men and women	79-80
74	Marriage	80
75	Agricultural implements	81-82
73	Products of the soil. Manufacture of wine	82
77	Dwelling-houses and furniture	82-83
78	Gold washing	83-84
79	Diseases	84

		Pages.
APPENDIX A.	Mr. Bowring on the revenue of Cashmere	85-86
APPENDIX B.	Taxes on shops, artificers and others in Cashmere ...	87
APPENDIX C.	Civil Establishments in Cashmere	88-90
APPENDIX D.	Colonel Greathed's impressions of Cashmere... ...	91-93
APPENDIX E.	Grains, fruits, and trees of Cashmere	94-106
APPENDIX F.	Birds, beasts, and fishes of Cashmere	107-110
APPENDIX G.	Memoir of Colonel Gardner	111-114

MEMORANDUM

ON

CASHMERE AND SOME ADJACENT COUNTRIES.

CASHMERE.

Cashmere is the country whose drainage passes down the Jhelum within the boundaries on the Eastern side of a line running from Umurnath by Sheshnag and the Murgan, Hoksar and Murbul Peaks to a point somewhat below the Maorinag, and on the Western from Ismael-ki-doori to the neighbourhood of Oorie. The mountains which overlook the Sind and Lolab valleys are the limit on the North, and on the South the range of the Peer Punjal.* The area included within these barriers is calculated from the survey returns to be 5,142 square miles, and the population, in the absence of any general census, to be about half a million.

The roads from Hindoostan are as follows :—

(1.) From Murree by the valley of the Jhelum to Baramula, (left bank).

(2.) From Abbottabad by the valley of the Jhelum to Baramula (right bank).

---

* The Wurdwan is included in Kishtwar, and Tilail and Gorais in Skardo, not in Cashmere. The inhabitants of these districts are a hardy race. In these highlands thousands of sheep, cattle, ponies and goats are pastured in summer, descending to Cashmere with the approach of winter. Beyond Kishtwar is Zanskar, also the home of a hardy breed of ponies, formerly part of the old kingdom of Ladakh, a wild country of glaciers and snowy peaks, our comparative ignorance of which may perhaps be lessened by the Hungarian Count Waldstein, who spent some time in the district in 1871 and purposed to write an account of his travels. The people of Zanskar are often hard-pressed for the means of subsistence, having but a short summer, and if unseasonable weather comes on, or if in the early part of the year irrigation fails for want of snow to feed the streams, the crop turns out badly. The Zanskarees are notorious for their truthfulness. The women, like

(3.) From Bhimbur by the Peer Punjal to Shupiyon, with a diversion from Thunna to Poonch.

(4.) From Jhelum through Poonch to Baramula.

(5.) From Sealkote through Jummoo, Aknoor and Boodil to Shupiyon.

(6.) From Sealkote through Jummoo across the Lara Laree and Bannihal Passes to Vernag.

(7.) From Kangra through Chumba and across the Padri Pass to Badrawar, and thence either by the Bannihal or by Kishtwar and one of the Passes of the Wurdwan Valley. There is also a diversion from Chumba to Kishtwar by the valley of the Chenab.

The chief outlets to the North are by Astor and Boonji to Gilgit, by the Deosai plains to Skardo and by the Zogila Pass and Dras to Leh.

In old days the Eastern and Western parts of the Province were respectively known as * Maraj (beautiful) and Kamraj (less beautiful), terms which local savants explain by the greater beauty of the tract that includes the outlying valleys of the Sind, the Liddur, and the Nowboog, as compared with the tract round the Wulloor Lake. For it is in these narrow rifts, with their rapid foam-flecked streams well nigh as cold as the glaciers that give them birth; their mingled fragrance of jasmine, roses, wall flowers, cowslips, honeysuckle, and hawthorn; their broken surface, so pleasing to the eye, so distracting to the husbandman; their slopes clothed from the river's brink upwards, with the varied foliage of willow, mulberry, poplar, hazel, chesnut, maple, birch, ilex, pine and deodar; their peaks ever and anon crowned with snow, their grassy uplands, and higher still the tarns where "o'er mountains inverted the blue waters curl," that Cashmere really owes its reputation for enchanting scenery. In the main valley there are isolated spots, such as Atchibul, Bawun and Vernag, free from that prim formality which characterizes the royal gardens on the City Lake, and attractive with their groves of majestic chenars,† and their fountains of purest water where generations of pilgrims have hoped to wash their sins away, but otherwise the expanse of terraced rice-fields, diversified with weedy lakes and sunburnt tablelands (keraywehs), and backed by a lower belt of hills in many places dry and stony, steep and bare, would be wholly wearisome were it not for the occasional relief of the Jhelum's graceful curves, the glimpses of the high-roofed cottages or of pagoda-shaped shrines nestling amid their orchards, and the

---

those of Ladakh, are great carriers of burdens. Skardo, Dras and Sooro cannot compete with Cashmere, for the high elevation precludes the possibility of rich vegetation, and the cold blasts borne down even in summer from ice and perpetual snow tend to blight the crops. The scenery for wildness and grandeur is more imposing than that of Cashmere.

* Dewan Kripa Ram's Cashmere, p.p. 13-14.

† The Cashmerees have a proverb that the chenar is the king of trees and that the poplar is his minister.

varying aspect of the more distant mountain girdle which changes with every hour of the day and every cloud in the sky.

The following were the former local divisions of Maraj and Kamraj:—

MARAJ.

1. Shahabad.
2. Bring.
3. Kotihar.
4. Martund.
5. Anut Nag (Islamabad.)
6. Dachinparah.
7. Khawurparah.
8. Woollar.
9. Vihoo.
10. Phak.
11. Deosur.
12. Adwin.
13. Batoo.
14. Saprah Saman.
15. Shakrooh.
16. Shawarah.
17. Zainapoor.
18. Nagam.
19. Achh.
20. Beerwah.
21. Danseo.
22. Sayur ul Mowazeh Bala.

KAMRAJ.

23. Banghil.
24. Buldah.
25. Sayur ul Mowazeh Paeen.
26. Lar.
27. Kobhama.
28. Paraspoor.
29. Manchehama.
30. Tilagam.
31. Kroohin.
32. Khooee.
33. Zainageer.
34. Kamraj Khass, which included the sub-divisions of Hummel, Lolab, Ootar, Machhipoorah, Ram Mahal and Neeharee.

The present division for administrative purposes is into the districts (Wuzaruts) of Sreenuggur, Patun, Anut Nag, Kamraj and Shupiyon with their several pergunnahs:—

SREENUGGUR.

Phak.
Vihoo.
Achashah.
Nagam.
Woollar.
Achh.
Buldah.
Sayur ul Mowazeh Bala, besides the city of Sreenuggur.

PATUN.

Danseo.
Beerwah.
Manchehama.
Banghil.
Paraspoor.
Lar.
Kroohin.
Khooee.
Sayur ul Mowazeh Paeen.

ANUT NAG.
(Islamabad.)

Dachinparah.
Khawurparah.
Martund.
Bring.
Kotihar.
Shahabad.
Anut Nag, besides the towns of Islamabad and Bijbehara.

KAMRAJ.

Kobhama.	Machhipoorah.
Zainageer.	Ootar, besides the towns of Sopoor and Baramula.
Hummel.	
Lolab.	

SHUPIYON.

Shakrooh.	Batoo.
Shawarah.	Saprah Saman.
Adwin.	Zainapoor, besides the town of Shupiyon.
Deosur.	

2. The Maharaja usually spends two out of three summers in Cashmere, and there as elsewhere he seldom fails to give a considerable portion of the day to public affairs, thus stimulating his subordinates to activity. Probably there are few Native States in which official duties are more closely attended to. Ordinarily the Maharaja devotes three or four hours in the forenoon and as much time again in the evening to business. Twice a week he holds open Court at a specified hour when every one has free access to him, and gets a ready hearing. Judicial appeals are disposed of on these occasions, the Maharaja listening patiently to the evidence, allowing the parties to cross-examine each other and their witnesses, and giving due consideration in matters which involve questions of usage, inheritance, marriage and the like, to the opinions of experts summoned into his presence for this purpose. Cases of small importance are sometimes made over to the Heir-Apparent, whose decision however requires confirmation by the Maharaja before it can be carried out. Nor is access to the Maharaja to be obtained only in office hours, for even during my short visits to Jummoo (he did not go to Cashmere in 1871), I several times saw him stopped in the streets, and in such cases he has either enquired into the circumstances of the petitioner on the spot or else told him when to attend for a hearing. There is a general feeling amongst his subjects that in the presence of the Maharaja they can get justice. In all cases of imprisonment for more than five years a direct order from the Maharaja is requisite. In a capital case the Maharaja is aided by a jury, which is said to vary in number from 19 to 30, and is chosen by lot from a body of one hundred men, of whom the complainant and accused respectively name half, and in whom the non-official element is represented alike with the official. The case has to be heard three times, the astrologers deciding the auspicious day for each hearing; the opinion of each member of the Court is given separately, the Maharaja expressing his last, and if on each occasion the verdict is unanimous against the accused, sentence of death is pronounced. This rather cumbrous procedure seems to be dictated by the extreme disinclination of the Maharaja to put in force the last penalty of the law, and as a matter of fact executions seldom take place in his dominions. A jury is also made use of in cases of homicide and rape. In Cashmere heinous crimes are rare.

The following are the different grades of Judicial Courts in Cashmere, beginning with the lowest :—

(1.) Court of the Tehsildar, who may hear Civil suits not exceeding Rupees 100 in value and has power of imprisonment up to one month in Criminal cases.

(2.) Court of the Wuzeer, having power to hear Civil cases up to Rupees 1,000 in value and to punish in Criminal cases with imprisonment up to six months. Appeals lie to him both in Civil and Criminal cases from the Tehsildar.

(3.) The City (Sreenuggur) Magistrate's Court with power to hear Civil cases up to Rupees 5,000 in value and to punish in Criminal cases with imprisonment up to two years. This Court has no appellate jurisdiction.

(4.) The Chief Court, hearing Civil suits without any limitation in regard to value, and empowered in Criminal cases to punish with imprisonment for five years. Appeals lie to this Court both in Criminal and Civil cases from the city and district (Wuzeer's) Courts, those from the latter being usually heard by the Chief Judge when on circuit, which he undertakes not only on this account, but also in order to inspect the local registers and to enforce the duties of the village headmen who are held answerable for detecting and reporting crime and for exerting themselves for the arrest of offenders.

The statement appended shows the work of the several Courts for August, September and October 1871.

COURTS.	NUMBER OF CASES PENDING FROM LAST QUARTER.		INSTITUTED DURING THE QUARTER.		Total for Disposal.	TOTAL DECIDED DURING THE QUARTER.			PENDING AT THE CLOSE OF THE QUARTER.		
	Civil.	Criminal.	Civil.	Criminal.		Civil.	Criminal.	Total.	Civil.	Criminal.	Total.
Chief Court	6	34	46	54	140	33	26	59	19	62	81
City Court	107	82	260	405	854	268	380	648	99	107	206
Six District Courts of Sreenuggur, Patun, Shupiyon Anut-Nag, Kamraj and Mozufferabad.	96	131	231	306	764	249	294	543	85	136	221

Imprisonment may be and in many cases is commuted for fine, but a limit is not, I believe, specified in regard to an offence, it being left to the Court having jurisdiction to adjudge the amount. Whipping is sometimes employed, but it is not severe.

Suits in which a question of money is not raised, as for divorce, which is the commonest kind of Civil case, or suits for restitution of conjugal rights, are instituted in the City Court or in a District Court, the venue being determined by the place where the cause of action accrued or by the residence of the defendant. The rule that every case shall be first heard and decided in the lowest Court competent to dispose of it exists, but is not very strictly observed. Kine-killing* is still regarded as a heinous offence. In questions of Mahomedan law the Shara and of Hindoo law the Institutes of Menu and the Mitaksharra are usually consulted, a Kazee or a Pundit being called in, as the case may be, to assist. But the majority of the text books of the five schools have no weight, the Dattaka Chandrika and Dattaka Mimansa, elsewhere regarded as standard treatises on the law of adoption, not even being known here. A Criminal Code has been introduced by the present Maharaja, which is founded on our own and which is more especially referred to in those cases in which one of the parties is a British subject. The form of procedure in all cases is simple and the latitude as to the receiving and recording of evidence considerable. On one occasion I was present in the Criminal Court of the Wuzeer of Sreenuggur whilst a case was being prepared for the decision of that officer. The accused squatted on the ground in front of a Moonshee and the other witnesses were in the room at the time that the complainant was being examined. The accused had no counsel of any sort, it being the custom of the country to allow pleaders on the Civil side only. The charge in this instance was one of violating a zenana. The Wuzeer was absent, but all the witnesses, so it was said, would have to repeat their statements before him, though it is doubtful whether more than their written depositions would really be heard, so that virtually the case was in the Moonshee's hands.

3. In the absence of the Maharaja, the chief authority in Cashmere is the Soubah, whose duties are mainly of an executive character. To him through the Resident are referred all questions affecting the comfort of European visitors ; he is responsible for the general maintenance of order, is the medium of communication with outlying Commandants and Political Agents, superintends the triennial revenue settlement, is the Court of Appeal from the Wuzeer in revenue suits, and ordinarily disposes of such petitions as would be laid before the Maharaja if he were in Sreenuggur, though this does not bar an individual's right to seek the Maharaja's presence if he so prefers. As a matter of fact the

* An English officer killed a calf by accident in 1871, whilst in pursuit of bears, and I had to record the evidence most minutely for the satisfaction of the Durbar so as to save the Shikaree who accompanied him from unpleasant consequences.

Soubah's power is not important, as all matters of moment are sent for orders to Jummoo.

4. The system that prevails of taking in kind the Government revenue from the rice crop, which is the great staple of the valley, necessitates a separate department under a special officer, called the Revenue Commissioner (Dewan-i-jins), whose business it is to arrange with the local officers for the transport of the grain to the public store-houses, to distribute it at fixed rates, and to keep the accounts. The balance which remains to the cultivating classes is not more than enough to meet their wants, and the Government after providing the army and other dependants has a large surplus to which the urban population look for support, and which by the mere reason of the monopoly they have to take under certain restrictions as to price and quantity, the amount which a family may draw daily being regulated not by their means of purchasing, but by the will of Government.

5. The Wuzeer is the Deputy Commissioner of British territory *en petit*, his charge being much smaller, his authority more restricted and his duties less multifarious. His principal business is with the realization of the Government revenue, whether in money or in kind, within the limits of his district, in addition to which he hears such revenue cases as the Tehsildar is not able to entertain, has certain powers, already indicated, as a Civil and Criminal Judge and has the general superintendence of roads, dispensaries, police and postal communication. His official staff includes a general assistant (Naib Zillah Sahib), whose chief work is to help him in judicial matters, a revenue assistant (Tehsildar), a few clerks and a large number of subordinates for watching and collecting the revenue in kind, first amongst whom is the Government Manager (Kardar or Chakledar) for a circle of villages. This official is expected to know the state of the crops within his beat, to visit each village in turn, to set apart the share of the State and to have it conveyed to the proper storehouse. In petty disputes he is often referred to, but his authority in settling them, as he often does, is not openly acknowledged by Government. Next to him is a collector in chief (Sazawul) with a few villages to look after and an underling (Shikdar), of whom, according to its size, there may be one or several in a village. The tale is completed by the putwaree who with the headman* (lumberdar or mokaddum) has to answer for the accuracy of the village accounts and the weighman (tarukdar) who accompanies the Manager when the crop is cut to make sure that Government gets its full amount.

6. The Police comprise a Superintendent (Kotwal) and two deputies at Sreenuggur and about two hundred inspectors (Thannadars or Darogahs) and Sub-Inspectors (Zillahdars) distributed over the capital, the country towns and the larger villages. All these draw pay from Government for the most part in kind, as do also the host of inferior revenue servants. The Nizamut Irregulars, about six hundred in number,

* Each trade also has its headman. In the country the headman is responsible for procuring supplies and coolies for travellers.

who are paid by grants of land, are described as Rural Police, but practically their duties are to serve processes and help in realizing the revenue, and whatever is done in the way of detection and prevention of crime is due to the headman of the village, who in turn works and reports through a Subordinate of his own (hurkarah).

7. State appointments are obtained either through interest or by right of inheritance. A salary of Company's Rupees 8 a month is regarded as good pay for an ordinary beginner, but if he comes of an old stock he would neither take nor indeed be offered so little. In each family of Pundits, who have almost the monopoly of subordinate posts, one man will usually be found in the service of Government, assisted by his brothers or other near relatives, though the latter get no pay from the Treasury. Thus the system of supporting their belongings, common to the Hindoo race everywhere, is carried further in Cashmere than in other places, for all the families of those who assist him are dependent on the office-holder's earnings, the result of which is that the latter with many mouths to feed resorts to speculation for the improvement of an income that would suffice for his own immediate wants. The salaries* in Cashmere, though small as compared with what is given in British India, are fair if judged by the cost of living under ordinary circumstances. The possessor of Chilki Rupees 10,000 is reckoned a wealthy man.

8. The Pundits,† a common term in Cashmere for Brahmins, are the only persons who give much heed to education, and in their case study is generally prompted by the hope of office, they being the class on whom the Government and the merchants depend for clerks and accountants, or because in a certain family the profession of teaching is hereditary. With the exception of a few Shias the knowledge of the Mahometan is limited to the sentences of the Koran which he has learnt to repeat like a parrot in his youth, and of the meaning of which he remains ignorant, and in some cases to an acquaintance with the Arabic Alphabet. Even the shawl merchants, notwithstanding the considerable business that some of them do, and amongst the number of whom is one (Syfoola Baba), who has visited England and France in the interests of the trade, still like their forefathers affix their seals to their receipts for lack of knowing how to write their names and are at the mercy of their clerks for the entries in their ledgers. Of the Dogras and Sikhs, those who are in office know enough to carry them through the daily routine, whilst the Bahurs or Khetrees, in whose hands is the bulk of the general trade, content themselves with as limited an amount of Persian as their fellows the bunniahs in India do of Hindee. The educational course of the Pundits begins in early childhood with the Shardha character, in which they learn their

* For details of salaries see Appendix C.

† Pundit Sheo Narain of the Oudh Educational Department, who paid a visit to his native country during the time that I was Resident, helped me much in my enquiries concerning education and the social condition of the Cashmerees.

religious duties. A small percentage of them remain satisfied with this, but a large majority go on to Persian, for the sake of the solid advantages which they expect to gain from it, and a few devote themselves to the Shastras. Of the commonly spoken patois of Cashmere there is no written character and therefore written communications are in Persian, a course which, when Mussulmans are the correspondents and a Pundit the penman as usually happens, is sufficiently anomalous. Persian is professedly the official language, but so many of the highest officials are Dogras that Dogree is constantly spoken in the Cashmere durbar. In Jummoo I believe that Dogree is used for the accounts and for all written documents submitted to the Maharaja, and that the Police and Revenue Regulations, as also a few elementary books, have been prepared in the same language.

Chiefly for the purpose of encouraging Sanscrit and religious education the following schools are maintained at the public expense, but most of them, it will be seen, are beyond the limits of Cashmere :—

At Jummoo.
1 Madrasa.
1 Patshala.
At Uturbayn.
1 Patshala.
At Purmundel.
1 Patshala.

At Vishnoo Debee.
1 Patshala.
At Sreenuggur.
1 Madrasa.
1 Patshala.

The Madrasa at Jummoo, which is well attended, affords secular instruction in Persian, Dogree and Sanscrit, and students are received both from town and country. The latter are boarded in the school and are allowed their food and clothing free of cost. The instruction is for the most part on the English system. Some of the highest boys have begun Euclid and Algebra. It is in contemplation to introduce the study of English here, and for this purpose a special master is to be appointed.

The four patshalas are purely Sanscrit institutions and have some two hundred pupils in all on their books, almost all of whom are Brahmins. The Uturbayn school has separate classes for Grammar and the Shastras. The pupils make fair progress in Sanscrit, Grammar and Literature and are devoted to their studies, many of them having come from places far distant in British India. Recourse to punishment is seldom needed. An uncommon feature in the proceedings of the boys is that they meet every evening for the sake of literary discussion.

Of the schools in Sreenuggur one is for the teaching of Sanscrit to Pundits' sons and the other of Arabic to Mussulmans. In the former there is a Pundit on Chilki Rupees 60 a month; in the latter an Arabic master on Chilki Rupees 45, and a Persian master and a writing master on Chilki Rupees 20 a month each. All the students, numbering about fifty in each school, are fed and clothed at the public expense, and in the Sanscrit school are twelve scholarships of the aggregate value of Chilki Rupees 110 a month.

A private agency for instruction exists in the indigenous schools (Shathalls), of which there is a large number in Cashmere. There being no normal schools all intending teachers have to pick up their knowledge in the same way as others. Some of the schools are well attended and self-supporting, and contain as many as one hundred boys. Generally the teacher is a Pundit with a pretty fair knowledge of Persian, who teaches under his own roof and is content with fees varying from two to eight annas a month according to the means of the parents. These men have no method and teach not only in an imperfect but in an unreasonable way. They begin with the alphabet, go on to easy stories of two syllables, and after hurrying through them without more ado take up an author like Karima. But the student has hardly had the chance of mastering the alphabet, to say nothing of his inability to understand new words and phrases, so he simply learns by ear. After Karima he will be given the Bostan and Gulistan, and after going through a few chapters of each he will be called on to explain the substance in his own tongue, a process to which his previous training makes him unequal. Hurkaran and Sikundurnama are also favourite books and with these an ordinary student finishes his course. Those who desire to advance further read Sakinama, Shirin, Khoosroo, Abool Fazl, Tahir Wahid, and books of the same stamp. Practice in letter writing and caligraphy and a little arithmetic are the only other studies pursued in these Shathalls. A practical knowledge of book-keeping is left to be acquired in office. Education is generally stopped at 18 years of age, though there are a few cases in which it is continued a year or two longer. Besides his monthly fees the Pundit (Akhoond) receives occasional small presents, either in cash or kind, as for instance when a boy begins a new book, or when he is married or is invested with the sacred thread. The most severe punishment is Falak, that is to say suspension by the heels from the roof of the school-house by a tight cord. Whipping is also administered sometimes. One or two attempts have been made in Sreenuggur to establish schools for girls, but the experiment has so far been a failure.

Encouragement is given to the translation of English and Arabic works into Persian and Sanscrit, a special office having been organized for this purpose under the supervision of the Heir-Apparent and Baboo Gobind Ram, who select books and distribute them amongst the translators, but the success is not as great as it might be if competent scholars were attracted by adequate salaries. It is worthy of notice that amongst other translations which have been made into Sanscrit is an English work on military drill.

9. In manuscript histories which I have consulted I find incidental mention that in the time of the Afghans the revenue was estimated at 60 lakhs; that during the Governorship of the first Kripa Ram* and Shere

* A. D. 1824-1830.

Sing * on behalf of the Sikhs it was 28 lakhs and that Ghulam Mohi-oodeen † took a contract of it for 26 lakhs. Probably Chilki Rupees are meant in each case. The difference is enormous, but it may be accounted for, I think, on the supposition that the would-be independent Douranee Governors had need of all the money that they could raise to carry on their frequent struggles with their masters and that the resources of the country were taxed to the utmost to meet the demand, which, when allowance is made for the tendency of a native chronicler to exaggerate, is more likely to have been an occasional than a continuous one. What Cashmere could bear under pressure is proved by the fact that in the middle of the last century Abdoolla Khan in six months realized a crore of rupees which he took away as a present to Ahmed Shah; that Sookh Jewan, Abdoolla Khan's deputy, a few years later in his unsuccessful attempt at self-aggrandisement put 50,000 men into the field, and that early in the present century Futteh Khan, brother of Dost Mahomed, desirous of wresting Cashmere from the Suddozyes engaged the services of Runjeet Sing and a subsidiary force for eight lakhs of rupees a year. The non-payment of this sum, owing to a question of bad faith on the part of Runjeet Sing, led to the invasion of Cashmere by the Sikhs on their own account, though it was some years before they triumphed, and when they did they succeeded to a country reduced by many years of extortion, the climax of which was the Barukzye Governor Azim Khan's fortune of two crores of rupees realized in six years during the intervals of hard winters and scarcity. No wonder with this heritage of woe and with the remembrance of the severe earthquake in Kripa Ram's days, of the famine in Shere Sing's, of Khooshyal Sing's exactions, and of the flood which overwhelmed the valley before Mohi-ood-deen's accession to power, and of the outbreak of cholera during his Governorship, that the revenue decreased largely in the time of the Sikhs.

In regard to later years there is the testimony of Mr. Bowring, Lord Canning's Private Secretary, that the revenue is about £250,000. ‡ What he has written on this subject in his book entitled "Eastern Experiences" will be found in Appendix A., and from this it would seem that his figures refer to the later part of Lord Canning's Viceroyalty—that is the year A.D. 1861 or so, for he would have been more

* A. D. 1831-1833.

† A. D. 1842-1845.

Mr. Moorcroft, who was in Cashmere in A. D. 1823, that is to say four years after the Sikh occupation began, wrote thus: "At the time of our visit the sum paid by the farmer was 38 lacs of Punjab rupees, equal to 29 lacs of sicca rupees, or about £ 290,000; but a much larger sum than this was extorted from the people although it was only to be realized by the greatest rigour and oppression."

To this the Editor of his travels, Mr. H. H. Wilson, added the following note:—"Late advices from India report the necessary consequences of this system. In 1835 scarcely any revenue could be raised. In 1836 23 lacs were demanded; but according to Baron Hugel it was not likely to be raised. Papers of the beginning of this year (1837) state that Runjeet had reduced the demand to 18 lacs, but that it was not possible to enforce even this collection."

Moorcroft's Travels, Vol. II., page 127.

‡ Mr. Bowring calculates at the rate of two shillings for a Company's Rupee.

likely to have obtained his information as Private Secretary than in his subsequent post at Mysore. The estimate of the land revenue is given as "probably not more than £150,000." A paper in my possession gives somewhat different results, thus :—

	Chilki Rs.		*Co.'s Rs.*
Land Revenue in cash	9,62,057	or	6,01,285
Do. in kind	16,93,077	,,	10,58,173
Taxes	19,10,659	,,	11,94,162
Nuzzerana and Miscellaneous Profits	5,56,086	,,	3,47,554
	51,21,879	or	32,01,174

This approximates, as regards land revenue, to Mr. Bowring's information (Company's Rupees 16,59,458 as compared with £ 150,000), but is half as much again in regard to other sources of income (Company's Rupees 15,41,716 as compared with £ 104,193.)

The following estimates of receipts and civil expenditure for the Sumbut year 1928 (April 1871—March 1872) have been furnished to me :—

Receipts.	*Chilki Rs.*
Value of Government's share of rice crop	29,44,844
Revenue in cash	14,96,741
Receipts from the Shawl Department	6,00,000
Tribute from petty Chiefs	37,163
Town duties and customs	5,76,000
Timber	1,14,210
Sheep and Goats	1,07,311
Opium	1,56,000
Offerings of pious Hindoos	98,647
Cows and Buffaloes	18,265
Ferries	15,599
Tobacco	40,840
Courts of Justice	18,692
Churrus	21,000
Saffron	34,656
Silk	50,000
Khateenah *	600
Receipts from the Dul Lake	20,792
Singhara	35,615
Government Ponies hired	51,178
Zar i Kazaya (fines on petty quarrels)	17,250
Mint	12,600
Stamps	9,600
Miscellaneous fines	17,230
Post Office	5,312
Sale of wild fruit	1,350
Sale of Government horses	67,500
Sale of Chenar leaves	25
Fruit of Government gardens	3,708
Taxes on shops, artificers and others †	1,13,916
Total ...	66,86,644
or Co's Rs. ...	41,79,152

* This tax is a puzzle. Is it a tax on circumcision ?

† For details see Appendix B.

The valuation of the rice considerably affects the sum total, and two Chilki Rupees per kherwar at which the Government stock was valued for 1871-72 is high as compared with the price ($1\frac{3}{5}$ Chilki rupees per Kherwar) deduced from the figures of the paper obtained in Mr. Cooper's time; and had the lower price been taken as the basis of calculation in the later year the gross receipts would in round numbers be diminished by $3\frac{1}{2}$ lakhs of Company's Rupees.

The civil expenditure * was thus estimated:—

	Chilki Rs.
Privy Purse, &c.	1,12,444
Almsgiving	52,443
Soubah of Cashmere and Establishment	31,620
Military Office	4,080
Treasury	804
Revenue Commissioner and Office	25,000
Chief Court	16,044
City Magistrate's Court	4,524
Police	15,960
Wuzeers and district establishments	88,194
Settlement Office	8,760
Roads and Buildings	46,224
Jail	444
Store Department	1,868
Customs and Miscellaneous Revenue	7,736
Post Office...	5,988
Passport Office	180
Correspondence Department (local news-writers) ...	2,520
Unaccounted for in detail	2,86,128
Total ...	7,20,961
or Cos' Rs. ...	4,50,600

The last item in the list relates to Secret Service money, entertainment of Europeans and hospitality to Foreign Envoys. The sum total is little more than one-tenth of the estimated receipts, but some heads of minor import, as education and dispensaries, are omitted, besides the cost of the army and material of war, but when all is told there remains a big balance, part of which goes to defray the cost of the districts that are not self-supporting.

10. So much has been said of the depreciation of the Chilki rupee, which is the current coin of Cashmere, under the Dogra rule, that I collected specimens of it issued in each of the twenty-four years preceding A.D. 1872. The coins were got, one for each year at haphazard out of Sreenuggur, through a person unconnected with the Durbar and ignorant of my intention to submit them to a regular assay. The test is only a partial one, but even to the results obtained from single coins some importance is due, and it is surprising to learn from the Assay Master's report herewith given that the least valuable of the coins which he

* Further details are contained in Appendix C.

tested was equal to eight annas of British currency and the most valuable to a trifle more than ten.

Number of Rupees taken for assay.	Description.	Weight in grains.	Touch.	Pure contents in grains.	Intrinsic value of 100 in Co.'s Rupees.	REMARKS.
					Rs. a. p.	
1	Cashmere Chilki Rupee, Sumbut 1805 ...	166·3	575·6	95·722	58 0 3	
1	Do. do. do. 1806 ...	166·3	578·6	96·221	58 5 1	
1	Do. do. do. 1807 ...	165	569	93·885	56 14 5	
1	Do. do. do. 1808 ...	165·4	553	91·466	55 6 11	
1	Do. do. do. 1809 ...	166·6	554	92·396	55 15 11	
1	Do. do. do. 1810 ...	166·6	548	91·296	55 5 4	
1	Do. do. do. 1811 ...	165·3	558	92·237	55 14 5	
1	Do. do. do. 1812 ...	165·7	556	92·129	55 13 4	
1	Do. do. do. 1813 ...	167	550	91·850	55 10 8	
1	Do. do. do. 1814 ...	164·6	559	92·011	55 12 3	
1	Do. do. do. 1815 ...	166·4	552	91·852	55 10 8	
1	Do. do. do. 1816 ...	165·7	541·6	89·743	54 6 3	
1	Do. do. do. 1817 ...	165·6	543	89·920	54 7 11	
1	Do. do. do. 1818 ...	166·1	528	87·700	53 2 5	
1	Do. do. do. 1819 ...	166·6	537	89·464	54 3 7	
1	Do. do. do. 1820 ...	165·3	551·4	91·146	55 3 10	
1	Do. do. do. 1821 ...	166·7	536·6	89·451	54 3 5	
1	Do. do. do. 1822 ...	166·5	549	91·408	55 6 0	
1	Do. do. do. 1823 ...	166	527	87·482	53 0 4	
1	Do. do. do. 1824 ...	167·3	520·4	87·062	52 12 3	
1	Do. do. do. 1825 ...	165·9	509	84·443	51 2 10	
1	Do. do. do. 1826 ...	163·3	504·4	82·368	49 14 9	
1	Do. do. do. 1827 ...	166·8	519	86·569	52 7 6	
1	Do. do. A. D. 1871 ...	106·4	974·4	103·676	62 13 4	

CALCUTTA MINT, *The 27th April 1872.* } (Sd.) J. F. SHEKLETON, *Surgeon-Major, Assay Master.*

Whilst at Jummoo I one day witnessed the making of the new coins of 1871, the worth of which was intended to be ten annas of British money, though there is necessarily a slight variation in the value of individual coins on account of the disks being prepared by hand labour. The stamping machine, which was turning out about one thousand coins an hour, was worked by a small steam engine under the superintendence of a German. Besides the Native inscription were the letters I. H. S., which were declared to stand for Jesus Hominum Salvator, the phrase being used to betoken the supremacy of a Christian Sovereign over the Maharaja. At that time it was proposed to coin five lakhs and to issue the rupees to the soldiers, and gradually to withdraw the older coins as they came into the Treasury. With the high nominal value of ten annas attached to the latter the flow into the Treasury was likely to be rapid as soon as it was generally known that the substitute was of purer metal. The people, whilst paying Government dues in Chilkis hoard in Company's Rupees, which are common throughout the Maharaja's dominions, on account of their known intrinsic worth.

11. There are two jails for the confinement of ordinary prisoners, of which one is at Jummoo and the other at Sreenuggur. Besides these

there are special prisons for long-term or political offenders, one of which is in the fortress at Gilgit and another near Dras. The number of persons confined at Jummoo varies from 150 to 200. On September 28th 1871, on the occasion of the visit of one of my friends, there were in the Sreenuggur Jail 234 persons, thus classified :—

Sex.		
Males	...	212
Females	...	22
	Total ...	234
Religion.		
Hindoos	...	23
Mahomedans	...	211
	Total ...	234
Offences.		
Homicide	...	31
Theft	...	116
Adultery	...	23
Petty crimes	...	64
	Total ...	234

A month later when I visited the jail there were only 121 prisoners. The men and women live in separate sheds and there is a further separation of Mahomedans, high caste and low caste Hindoos. As a general rule, prisoners under trial receive their food from their friends and no restriction is put on the introduction of anything to which they have been accustomed in their own homes. The convicts get rations of flour, rice, vegetables, ghee, and sometimes fish or meat, the cost of which is defrayed from the profits of their labour. During the night the feet of the prisoners in each shed are fastened to one long chain, so that no one can make an attempt to get up or run away without arousing his companions. Simple imprisonment does not exist, every person being made to labour, the men at brick-making, blanket and cloth-weaving, and the women at spinning. The general discipline is said to be good, and speaking for the jail at Sreenuggur I may observe that when I saw it every part was clean and tidy and the accommodation was much in excess of the number of prisoners at that date, whilst the prisoners gave me the impression of being properly treated. Each had a warm coat of striped puttoo, a mat and a blanket. The sleeping rooms are lofty and airy and there is a well-found dispensary within the walls, also a whipping block. Sepoys formed the guard and are used as warders. So far as I could learn persons under trial are not kept apart from convicts, unless differing in religion or sex. Neither reading nor writing

is taught in any of the jails. At Jummoo there is a solitary cell, about three feet wide, with a small opening for air, but with space enough for a man to lie down at full length.

12. An impulse has been given of late years to dispensaries under the auspices of Pundit Buksheeram, formerly a Sub-Assistant Surgeon in the British service, and there are now several in Sreenuggur and its suburbs fairly well provided with European drugs and with Native Doctors, who are capable of performing minor surgical operations. In each district of Cashmere and in the outlying districts of Muzufferabad, Gilgit, Ladakh, Baltistan, and Astor are similar institutions, but with the exception of Islamabad I believe that hakeems with only a knowledge of native medicine are employed. The cost of native doctors, hakeems and medicines comes to about Company's Rupees 6,000 a year, and there is also some outlay on account of the diet of indoor patients. Fever, ague and cholera are the commonest types of illness, the two first having been unknown till comparatively recent times. Small-pox is occasionally very destructive, but since vaccination has been substituted for inoculation there has, as might have been expected, a marked improvement. There is an idea of inducing Cashmere youths of good birth to study Surgery so as to bring the profession into greater repute. A book on medicine has also been compiled which deals with treatment of diseases after both the European and Native methods.

13. The efficiency of the post between Sreenuggur and Jummoo is noteworthy, for notwithstanding that five ranges of hills have to be crossed the usual time of transit does not exceed twenty-four hours, the distance being about one hundred and sixty miles. To obtain this speed the daily packet is limited to a few pounds in weight, and the runners are relieved every two or three miles in the hills. During the summer season there is a line to Murree for the benefit of the visitors, which is fairly quick. Since the establishment of the Joint Commissioners in Ladakh a regular service to Leh has been instituted for the summer season and there is also a post to Gilgit; but the communication on the last two lines, as also the internal communication in Cashmere, is maintained not by regular runners, but through village agency, and therefore cannot be depended on for speed, though so long as there is no snow on the road the variation in time is slight. Thus from Sreenuggur to Leh, a distance of about two hundred and fifty-four miles, the transit under ordinary circumstances takes about four days. Except on the part of officials, Europeans and a few merchants, I doubt whether there is much written correspondence in Cashmere.

14. In 1868 a census was taken of the city of Sreenuggur, the value of which was impaired by the ignorance of the people as to the real motives of the authorities, and suspicion as to the probable results

to themselves, which led many to understate the number in each house. The returns were as follows :—

No. of zillahs or divisions of the city.	No. of muhullas or sub-divisions of the city.	No. of houses.	No. of shops.	Total of houses and shops.	POPULATION.						
					Hindoos.			Mahomedans.			Grand Total.
					Males.	Females.	Total.	Males.	Females.	Total.	
12	277	20,304	1,037	21,341	13,292	11,653	24,945	44,356	43,414	87,770	1,12,715*

15. The table † of weights is as follows :—

6 grains of rice	... 1 surkha	4 paos	... 1 seer
6 surkhas	... 1 dang	$1\frac{1}{2}$ seers	... 1 manotah
15 dangs	... 1 rupee ‡ (Chilki)	4 manotahs	... 1 truk
19 Chilki rupees	... 1 pao	16 truks	... 1 kherwar.

16. Notwithstanding the level nature of the ground there are no roads fit for spring carriages. Indeed, with the exception of a few gun carriages at Sreeenuggur and a most primitive little cart at Sopoor I saw no wheeled conveyances during my residence in Cashmere, and their absence is intelligible when one sees the number of boats on the Jhelum and the canals connected with it, which have hitherto served all the purposes of traffic. The various kinds of passenger boats are the heavy

* Major W. M. Bell (Other Countries, Volume 1, page 99) gives the population as 150,000, of which 20,000 are Hindoos and the rest Mussulmans, but he does not mention his authority for the statement, but probably it was Dr. Ince, whose figures are the same (Guide to Cashmere, page 77.)

† Meer Izzutoollah, who was in Cashmere in A.D., 1812, gives the table thus :—

6 rutees	... 1 dang.	22 puls	... 1 seer.
16 dangs	... 1 rupee.	6 seeers	... 1 truk.
$3\frac{1}{2}$ rupees	... 1 pul.	15 truks	... 1 kherwar.

(Henderson's Translation, p. 6.)

‡ The Chilki rupee should weigh 11 mashas, 10 surkhas.

travelling barge (Larah Nao), bearing a general resemblance to the college barges on the Isis at Oxford, with a wooden house rising from the centre which affords room within for two or three beds and sitting accommodation on the roof; the large canopied barge (Parindah) for State purposes or pleasure parties, requiring like the first-named thirty to forty men to propel it, who are distributed fore and aft; the smaller but similarly shaped despatch boat (Manda Parindah) for twelve to sixteen rowers; the doongah, much affected by Europeans, within whose roof of matting and coarse curtains of straw there is room for a single bed, chair and table, and behind arrangements for cooking and space for the crew, which seldom exceeds five or six persons, and lastly the Shikaree, which as its name implies, was originally used for sport, but now is more often employed as a light wherry which a couple of men can with ease paddle at a good pace. For the transport of grain and other heavy goods there are the Bahuch or thatched lighter with a carrying capacity which ranges from 20 to 1,000 kherwars,* and with a hut in the stern for its master and his family, and the deenbah nao (literally island boat) which carries vegetables from the floating islands of the Dull lake to the city of Sreenuggur. Except the lighter, which is usually punted with poles, all these boats are propelled by short-handled heart-shaped paddles, and the rowers have a great variety of strokes suited to the occasion, one being adapted to a State procession, another to a marriage, a third to a race and so on.

17. On land the means of communication in the towns are narrow tortuous streets whose uneven pavement is excruciating to the feet, and in the country the tracks worn by passengers and cattle, and following the inequalities of the ground. In the side valleys the footpath soon becomes difficult as the upper gorges are reached and specially in the valley of the Sind above Guggungeer the line of route running as it does now along and sometimes in the rapid torrent and now at a severe† angle over slippery rock on which even hill ponies fail always to make good their footing or up a succession of the rudest steps cut in the rock, is but one of the many natural obstacles which always must impede the progress of Trans-Himalayan trade. Another obstacle is the Zogila pass over which ponies cannot go during the winter months, and foot passengers only with a great deal of toil in the intervals of snow storms, and even then a party‡ must be formed for safety's sake. In this way a post is run once a month in winter to Jummoo, so that the Maharaja may

* A kherwar equals about 88 British seers.

† Of the stage between Guggungeer and Sonamurg Moorcroft wrote:—"For some way beyond Sonamurg the road was little else than a narrow path along the right bank of the Sind which received several streams on its way. In one place it ran between a narrow gap in the mountains at a place called Hang, over which we had to proceed by a very difficult and scabrous ascent, obstructed by blocks and fragments of stone, and dangerous from frequent slips." (Travels, Vol. II., page 98.)

The difficulty caused Dr. Henderson, one of the members of the Yarkund expedition in 1870, to be without his baggage for several days. (Lahore to Yarkund, pp. 32-33.)

‡ This pass, as indeed all passes in and out of Cashmere, is under the care of the neighbouring Mullicks.

not be quite without news of his dominions beyond. In December and January 1871-72, Mr. Drew made the journey from Leh to Sreenuggur in nineteen days, eighteen of his marches being through snow, and notwithstanding that on his arrival at the latter place snow was lying six inches deep on the ground the climate seemed mild when compared with what he had gone through.

At Sonamurg, a few miles below the Zogila, where are the last-settled habitations on the Cashmere side, consisting of two wretched hamlets with ten houses in all, the climate is so inclement that nothing but buck wheat and barley will grow, and in consideration of the difficulty of deriving a livelihood from the soil, the Maharaja has released the inhabitants from the payment of all taxes and dues, merely continuing the obligation to carry the post to the first village on the Dras side. From all forced labour and from the necessity of providing supplies, which would mean starvation for themselves, they are free.

In the Sind valley I first saw Zos, a half-breed from a cow and a yak. In shape they take after the cow, but the bushy tail and shaggy hair on the body are proof of the paternity. They are good beasts of burden, being much used as such between Leh and the mouth of the Sind at Gandurbul, and in Ladakh they are often yoked to the plough. The average cost of a Zo is Co.'s Rs. 16.

18. In old days houses were built of wood, oak being preferred for its stoutness, and contained four or five stories, but on account of the frequent fires* to which Sreenuggur particularly is subject a change was made to masonry, the walls being composed of stones or brick joined with cement, and the roof of slate. However, in seeking immunity from one evil the Cashmerees had forgotten that in time of earthquake, the second of the natural plagues of Cashmere, as inundation is the third, their substantial houses would be a source of equal danger, so they compromised the matter by taking to stone foundations and a superstructure either of unburnt bricks or wattle and dab, or of wood, the last being most common in the towns. A framework of vertical and horizontal beams is set up, and these are grooved so as to admit of receiving in the intervals between them billets averaging two feet long and four inches wide, rudely shaped with the hatchet and consequently so ill-fitting that no special arrangements are made for ventilation. This is well enough in summer, but in winter the chinks must let in many a cold blast. Shingles are the ordinary material for the roofs of town houses and thatch for country ones. The variety in the shape and height of the houses on the banks of the Jhelum as it runs through Sreenuggur, their tendency to overhang and fall out of the perpendicular, the elegance of the latticed windows and balconies, with the occasional relief of a pagoda-like mosque or a temple whose metal-covered roof gleams sharp in the sunlight make a most picturesque scene

* In 1871 there were three great fires, in which hundreds of houses were burnt down and property worth about three lakhs of rupees destroyed.

as viewed from mid-stream, but the charm vanishes as soon as too near an inspection discloses the general squalor, filth and discomfort of the houses and their surroundings, for dirt is the characteristic of the Cashmerees. They are dirty in their bodies and their clothing, regardless of decency in their habits, and foul-mouthed beyond conception.

The following description of a peasant's house in the Sind Valley which I went over applies to the generality of village residences. In the lower floor are the stalls for the cattle and sheep. The upper floor is reached by an outside staircase of six or eight steep steps ending in a rough verandah. Opening on the verandah is the common room, the floor of which was of beaten earth, and which was nowhere lofty enough to admit of my standing upright. In one corner fire was kindled in two earthen fireplaces, on which were placed two pots of rice that was being cooked for the evening meal. There was no chimney. In another corner was a rough loom for weaving puttoo and about the room were two or three tall receptacles for grain, made of wicker baskets covered within and without with mud. There were no bedsteads, all the substitute at night being a cloth spread on the ground for each person and a blanket to cover him. From the main room were doors to smaller rooms set apart for the women of the family. In the roof of the main room was a square hole, affording access to the loft, which is the store-room of the house. In the wall was a funnel-shaped hive * for bees, one or more of which is to be found in most village houses. Round the village in which this house was situated was a wattle fence, intended for protection against wild animals, and beyond this fence the people said that they rarely went during the winter, as the snow lies deep outside. All the trees were loaded with branches of willow, poplar and mulberry, which constitute the winter fodder for the cattle.

19. The present Dewan Kriparam when Soubah of Cashmere gave an impetus to the erection of Hindoo temples by the State, there having been few before his time and such as there were being of insignificant appearance. Private persons have followed the example so set and in their turn have expended large sums on similar objects. The store-rooms and rest-houses and other buildings belonging to Government are kept in repair by the district officials and the headmen of villages. The number of rest-houses is remarkable, and in them a traveller gets lodging and the use of cooking utensils free of cost and may stay as long as he likes. A large house was begun in 1871 A.D. on the banks of the Jhelum opposite the Sheikh Bagh, which was intended for the accommodation of the Maharaja on his arrival at Sreenuggur, religious etiquette demanding that he should halt outside the city for a few hours before going to the palace. A new bazar was also finished below the fourth bridge in the city, having an imposing front towards the river and being arranged within in the shape of a large quadrangle with shops on two stories. This bazar was for the convenience of Europeans and their servants, all the tradespeople whom they were likely to employ being

* Mr. Moorcroft has given a full description of these hives; Vol. II., pp. 155-162.

gathered together here instead of being scattered as heretofore over a labyrinth of narrow streets. In these shops I saw portmanteaus, native clothing of all sorts, Manchester goods, cutlery from Birmingham, papier mâche work, jeweller's and silversmith's work, Russian tea at Co.'s Rupees 5 a seer and Himalayan at 10 annas, sugar and salt. Irrespectively of the above works, there were no others of importance being carried on by the Government in Cashmere. In the same year a canal was under construction from Aknoor to Jummoo for the irrigation of the country round the latter place, which would necessitate such a considerable work as an aqueduct across the Towee, but progress was slow for want of funds. This undertaking had the advantage of a European Surveyor's * skill, but as a general rule, so little knowledge of engineering is there that the water is led on as the canal is excavated so as to make sure that the level is right. Similarly a house is as often as not built on no settled plan, room being added to room according to the builder's fancy; no regular estimates are framed and there is no certainty as to the supply of money, which is dribbled from the treasury as it can be spared.

20. The † Mussulmans of Cashmere have been aptly described as Hindoos with a skin of Mahomedanism. The followers of Abdool Wahab, who would not allow even the prophet to be a mediator between God and man and who destroyed as idol temples the tombs and shrines of saints, would have work enough here, for the villagers missing the patron God of their old religion speedily filled the place of his temple with the zearut of the strong armed saint who converted them to Islam. Indeed, wherever you see a fine single tree it probably represents somebody's shrine. These shrines are of all degrees from the noteworthy tomb mosque of Shah Humadan at Srinuggur, or that other with cloistered mosque and dependent galleries and courts at Islamabad, to a mere terrace or to a thicket by a stone which passers by touch reverentially and honour with the offering of a wild flower. The tomb itself is generally separate from any dependent mosque and is a square building, composed mainly of wood with pyramidal roof crested by a quaintly-shaped cupola; the chamber within has a flat ceiling, resting on four massive trunks, is lighted by carved lattices on each side and has in the middle the grave of the saint under what in the middle ages would have been called a hearse, a canopied screen of pierced lattice work.

These zearuts are the most common and important of the religious edifices in the country. Many have galleries for pilgrims attached, and many even in towns have round them burial yards which were originally used (it is said) for the descendants of the holy man and his followers, and of which the grave stones lie so close as to leave little room for the sepulchral iris. None of the monuments are remarkable for beauty, the stone of the country not lending itself to the chisel like the marble of

* Mr. Johnson of Khoten celebrity. In the present year Mr. Johnson is Wazeer of Ladakh.

† I owe this paragraph to the kindness of Mr. R. Taylor, of the Bengal Civil Service.

Jeypore or the stone of Delhi and Chunar, but many are curious for their shape and size. The commonest pattern is a block which might mark an infant's grave, cut in a series of steps.

The Hindoo temples now in use are modern, and are chiefly, if not solely, dedicated to Shiva. They are of the common pattern of the plains, having a cubical chamber with but one opening and a pyramidal spire with convex sides, covered here by reason of the moist climate with plates of copper or zinc, or overlaid as in the case of the Maharaja's private chapel adjoining the palace at Sreenuggur with pure gold. But the frequent pilgrimages to mountain lakes and springs and tanks filled with sacred fish seem to link the present with the time when Cashmere had its guardian snakes. Should we set down the famous ruins of Cashmere as the work of snake-worshippers? I cannot pretend to say.

These ruins are situated at Martund, Payech, Avuntipore, Wangat, Pandughar and Bhuniar. The second I was not able to visit, those of the third place are too effectually ruined to give any indication of what the building was like in its perfect state, whilst those of the fourth are confused by a considerable number of subsidiary buildings in the same Court, and are peculiar by the absence of all trace of cloisters. The first and last seem to agree in the main points of arrangement. To judge by them the chief if not the only entrance was by a great portal to the west. A great triangular gable crowned a trefoil arch beyond which two pillars supported a huge stone beam; beyond this again was the true doorway, square-headed, once closed by great slabs of wood turning on sockets sunk in the threshold; more pillars supported another stone beam, and then another gabled arch led at once into the Court. Round the Court was a shallow colonnade, beyond which ran a range of tiny cells partly sunk in the outer wall, each of which was scarcely five feet by six feet, when measured to the front of its trefoil doorway. The western part of the Court was of the same level as the portal, and had a well in either corner. From this raised platform or terrace, if it may be so called, a broad flight of steps led to the lower level of the remainder of the Court. In the centre of the Court stood the shrine, raised above the level of the terrace even by a double flight of steps. The addition of a vestibule may have been optional, but whether it had one or not the shrine itself was square internally and doubtless roofed, externally each side had a gabled trefoil arch of which the western one only had an open square-headed doorway, the imitation doorways on the other sides being only architectural ornaments.

An interesting and historically an important question arises as to the form of roof which sprung from the simple abacus cornice and was supported by the gables as by buttresses. At Martund there is no roof to shrine or vestibule, nor is the floor cumbered with the débris of any; at Bhuniar there is a modern pyramidal roof of wood rising at once from the cornice; at Wangat the roofs of both have been true round domes, but at Pandu Ghur the roof has been a hollow pyramidal spire of masonry with convex sides. There can, I think, be little doubt that all

were covered with domes of some kind and if so this is enough to destroy the claim to fabulous antiquity which some have made on behalf of these buildings.

Unless a similar arrangement be traceable in the western of the two ruins at Avuntipore the shrine at Martund alone exhibits proof of architectural combination, and of a very imposing character. The façade consisted of three gables of which the central mass could hardly have been less than eighty feet high, whilst the crest of the shrine behind it, separated by the breadth of the vestibule and of two deep porches, would exceed that height, and the effect of light and shade must have been striking as each wing had but a shallow chamber in front and was parted from the main building, whose open door would show only the gloom of the unlighted shrine by a narrrow passage of which the other end was screened from direct light by the projecting body of the shrine.

Everywhere the ornamentation is of the simplest, for the coarse and refractory stone ill-suited the bas reliefs attempted at some places, though their subjects are scarcely to be divined. But there are no emblems, such as the lingam or the Buddhist bell, which might hint the form of faith. At Bhuniar and Pandughur and in two small shrines out of many at Wangat there are spouts to carry off consecrated liquids poured over an image. Even these are wanting at Martund. The case is different at Pandruttun, where an elegant little temple with the local characteristics, isolated in the middle of a reed-grown pond and approached with difficulty, stands near the slope of a hill bearing traces of many quadrangles and exhibiting two unmistakeable lingams of gigantic size. These buildings were perhaps the last work of the ancient dynasty. The lines of the quadrangles may be followed by the holes which are still being dug by persons who use the place as a quarry.

21. The physique of the Mahomedans, who form the bulk of the population, is strangely in contrast with their moral character. Those who lead an out-of-door life are fine tall broad-shouldered men, stout of limb, capable of great and sustained fatigue, whether as porters, boat-men, or field-labourers. The weavers from their continuous employment in close rooms, where the atmosphere is hot and fetid, are not nearly so robust. The women amongst the lower classes age rapidly and it is only among quite young women that there is any trace of beauty, which is of the moon-faced, almond-eyed, aquiline nosed type, an animal beauty so long as it exists, and soon as the cheeks fall in and the lips become thin and compressed, and the eyes dim and the forehead wrinkled degenerating into extreme haggardness. Inwardly there is not much to recommend the race. As they were in the time of Moorcroft* so are they now—"selfish, superstitious, ignorant, supple, intriguing, dishonest and false." The ingenuity as mechanics for which that traveller praises them is not, with the exception of shawls and paper, so noticeable now-a-days, whether one judges by the locally-manufactured firearms

* Travels, Vol. II., page 128.

which are rude in construction and inaccurate in aim, or whether by their more famous handicrafts in gold, silver and painted wood. The tools that they use are rough; they work by eye, not by rule; and they turn out little which will bear minute inspection. Very indifferent is the carpentering. The effect of their chasing on gold and silver is pleasing at a distance, for their patterns, abounding in curves like the shawls, are generally elegant, and it is only when they abandon their traditions for the doubtful taste and imported shapes of some of their European customers that they fail in outline, design, or coloring. The peculiar whiteness of the finished silver work is due to immersion in boiling apricot juice, but the brightness soon tarnishes with exposure to the air. It may be that the increased demand of late years consequent on the gradually-increasing number of visitors is answerable for some of the bad workmanship, but I fear that it must be put down in part to the innately dishonest spirit of the people, which causes them to be careless in their use of alloy, to undertake more commissions than they can do justice to, and in consequence to scamp their work. Anything for present gain is their principle, and so they heed not what extravagant price they ask. If their customer in his simplicity acquiesces in it so much the better for them; if not a course of chaffering ensues to which that with an Indian tradesman is a bagatelle and which however unpleasant to one of the parties must be gone through if he has any respect for his purse. And this rapacity pervades every class; the most wealthy shawl-merchant will name a price which he has not the slightest expectation of receiving and will end by accepting half or perhaps a third of it; a villager will ask a rupee for a tray of fruit, and is overpaid probably if he gets a quarter of that sum.

22. The Pundits, who are socially though not numerically in the ascendant, have like the Mahometans a Jewish type of face and are of good height, but they are less sturdy and less given to bodily exertion than the others. They pay much regard to the outward observances of religion, but are not cumbered with so many formalities as the Indian Brahmins. They rise very early for the performance of their ceremonial ablutions, are careful about the caste mark on their forehead and the peculiar high fold of the turban which is their chief distinctive mark in dress, consider it proper to fast once a fortnight and are strict in adopting a son in default of bodily issue. Trading on the present Maharaja's veneration of the Hindoo religion the Pundit employé rather affects long prayers and the narrating of stories from their mythology in the hope of worldly advantage. In their leisure moments many devote themselves to astrology, the influence of which is seen in their daily life, for no Hindoo in Cashmere will undertake anything of importance without having first consulted the stars. So strong is their superstition in this respect that instances have been known in which children, who were supposed to have been born under evil auspices, have been left to their fate. They consider bearing of arms as a breach of religion; in spirit they are unwarlike, they have no political aspirations, are of a saving disposition, lovers of their country, attached to their homes and lands, so much so that to sell or exchange house or land is

deemed a wrong act. In official life they are cringing to their superiors, imperious to those below them, and not above accepting the smallest bribe, nay in many cases enforcing the payment of douceurs to which they have no right.

Mr. Moorcroft * was inclined to think that the vices of the Cashmeree were the effects of his political condition rather than of his nature, and that as religious bigotry formed no part of his character, and as the teachers of either faith were very ignorant, there was no place where Christianity might be introduced with a fairer prospect of success. I fear that however strong the grounds for this opinion may have been fifty years ago such a result could not at present be reasonably looked for. Undoubtedly the Mahometans show the effects of past oppression. Of late years the condition of the Mussulman has become less rigorous. Some taxes which affected him have been reduced or abolished; in hard seasons the Government has helped him with food, and most important of all the flow of visitors has brought a large amount of money into the valley in which the lower classes have shared. But with these advantages he does not seem to have grown less vicious, and to both Hindoo and Mussulman I should be minded to impute bigotry. The former, though more liberal in some matters than his brother in the plains (for instance the Pundit does not strip for his meal and he will eat in a boat), is only so because his traditions, probably originating in the necessities of country and climate, admit of a few peculiarities, but beyond the beaten path of tradition and Shastras he will not venture. The Mussulman is obstinate and obstructive by reason of dense ignorance, and whilst submissive in most things proves the exception to the rule by taking the opportunity of insulting a Christian Missionary if he attempts to preach in the streets. Repeated efforts have been made towards the conversion of Cashmerees, but judging by the results I expect that till education has become much more general, and there is no speedy prospect of this, Missionary enterprise will have little chance, except when associated with medicine, and then it is to relieve their temporal necessities that the people put themselves in the way of spiritual advice as well.

23. The social position of a Pundit is enhanced if he is of old family and bears a high 'Uu'—a family appellation which always comes after the name of a Pundit, or if his family has held high office under Government for two or three generations. If, although he has one or both of these advantages, he is so unfortunate as to have received no education he is almost constrained to a bachelor's life owing to the difficulty of obtaining in marriage a woman of family equal to his own. Should he marry below his rank his most likely occupation would be that of servant, particularly as cook, to some one of his own caste. Under the pretext of religious obligation the Pundits give their daughters in marriage at an early age. The marriage of a bride of six

* Travels, Vol. II. p. 129.

or seven years old and a bridegroom two or three years older is not a rare event, and it is seldom that a bride is older than twelve years. After the marriage ceremony is over the woman generally remains at her father's house and the husband is not allowed to meet her till he has finished his education at school, even though he may have arrived at puberty. The marriage expences are not so heavy as in India, though steadily on the increase, despite the endeavour of Government to keep them down. The heaviest item is an offering after marriage to the bridegroom's father. In the privacy of their own houses the younger women of the Pundit caste are said to affect the screen (purdah) from choice, not necessity, in order to avoid showing their faces to their fathers-in-law and the elder male members of their husband's family. But generally the life of Cashmere ladies is much less secluded than that of their sisters in the plains. During the early hours of the morning they may be seen flocking with unveiled faces to the bathing stairs on the Jhelum, and in holiday making they are as ready to take a part as the men. Withal they have a high reputation for modesty, virtue, and affection for their husbands. Like the Mahometan women they soon lose their good looks.

Polygamy is only resorted to in rare cases, as when the first wife loses the use of her limbs or fails to become a mother, and even then the Pundits keep the second union as secret as possible, for the general feeling of the caste is against the practice. Most of the Mahometans are not well enough off to indulge in plurality of wives.

24. Certain cases have occurred in which Pundits, who were forced to relinquish their religion probably in the days of Mahometan supremacy, were restored to caste after undergoing certain penalties. This restoration is called Priachut, and its main feature is compulsory fasting, the duration of which is in inverse proportion to the pressure put upon the renegade. I am told that such cases occur in the Punjab, but that they are not known in other parts of Northern India.

25. A characteristic of native society in Cashmere, whether Hindoo or Mahometan, is that it has not so many sub-divisions as are to be found elsewhere. The Pundits are exclusively Brahmins, and of orthodox Hindoos there are besides only Khetrees and a few other inferior castes. Amongst Pundits the same religious forms, language and customs prevail; they eat and drink together and they intermarry, and whatever profession a Pundit may take up he is still to his fellow castemen "Pundit Bhai." The distinction amongst Mussulmans is not so much that of the four classes of Sheikh, Syud, Mogul and Pathan, as of Soonees (the preponderating class) and Sheeas, between whom a great gulf is fixed and who have a bitter hatred for each other, which occasionally, as in 1872, culminates in open riot and bloodshed. Intentionally to apply to a Soonee the term Sheeah or Rufizee is the worst reproach that can be conceived. All handicrafts being plied by Mahometans there is a want of the many artizan castes that exist amongst Hindoos in India.

26. The women of Cashmere do not sew or knit, this work being performed by men, but all, rich and poor, spin. Amongst Pundits the turban and the price of cloth worn below it must be woven of thread spun by a woman. To them also are left the cooking and other menial duties of the household. It is said to be no disgrace for a woman to be seen riding, and that, like the ladies of Yarkund, some are very expert in the saddle, but I cannot recall any instance of meeting a woman on horseback whilst I was in Cashmere. A peculiar custom is that all persons sleep on the ground, bedsteads being rarely seen.

27. The present value of the shawl trade* is estimated at Company's Rupees 15,00,000, four-fifths of which sum is represented by the long (doshala) and square (roomal) shawls manufactured for the home, Indian and European markets, and the balance by the striped and flowered fabrics destined for the Persian and Afghan trade. There are also annually made from the shawl wool (pushmeena) shawl fringes, chuddurs, carpets, curtains, stockings, girdles, saddle cloths, comforters, caps, cloaks and a few other articles of personal dress to the additional value of Company's Rupees 60,000 to Company's Rupees 80,000. The intrinsic worth of a shawl depends upon the fineness of its threads, general harmony of colour and perfection of workmanship, but to this must be added the fictitious element of the taxes levied on the raw material and on the manufacture at various stages. To such a degree of fineness is embroidery carried on the loom that weavers occasionally lose their sight over the work, and this far from being a source of shame to the employers is treated as a ground of recommendation. The recent introduction of modern hues, as mauve and magenta, and of purely French designs, to satisfy the dictates of fashion, has deprived the Cashmere shawl of that unique elegance due to the careful blending of numerous well-known shades in patterns whose characteristic flowing lines nature † herself suggested and art has so worthily pourtrayed.

The best shawls are made in Sreenugger and the adjoining villages and prices range from Company's Rupees 350 to 1,800 for long shawls and Rupees 200 to Rupees 1,200 for square ones. The outturn of the looms of Shahabad, Islamabad, and the neighbourhood is of a much inferior quality, the long shawls not fetching more in Cashmere than Company's Rupees 250 to Rupees 350, and the square ones Rupees 125 to Rupees 250.

The occupation of shawl-weaving is hereditary, more from compulsion than choice, for the son seems to have no option but to follow in his father's steps. About 16,000 persons are employed in the making of the

* For much of the information about the shawl trade I have to thank M. Brochard, who for some years represented in Cashmere one of the large Paris firms. Moorcroft's details too are as valuable now as at the time when he wrote, and his Chapter (No. III. of Part III of his travels) should be read by any one interested in the subject.

† The curves of the Jhelum above Sreenuggur are said to have suggested these flowing lines, and this part of the river is called the Shaloon.

long and square shawls, 5,000 for the striped and flowered pieces, and 3,000 for the miscellaneous articles, pay, which is for the most part in kind, though valued in money, being proportioned to the age and ability of the individual and to the particular work on which he is engaged. The *kitabwala* or *ustad,* that is to say the man who reads out and teaches the pattern, earns from 6 to 8 annas of British currency a day; whilst for miscellaneous work 2 annas, for long and square shawls 1 anna 3 pie, and for striped and flowered pieces 1 anna represent a fair day's wage. Children cannot earn more than half these sums.

The most crowded workshop which I saw contained about 60 persons of all ages, but all males, in one low ill-ventilated room. A weaver is often in debt to his ustad for marriage expences, advances and what not, but the debt would not exceed Co.'s Rs. 20 or so. The work-people do not live on the spot, but come each day soon after daylight and stay till dusk, with various intervals for food and prayers (all are Mahometans) amounting to an hour and a half. Their ordinary food is the common red rice, salt is a luxury to them, fish they rarely taste, and meat never. Tea also is quite beyond their reach. In no shop have I ever seen a woman at work. The pattern of a shawl is drawn in great detail, and then in hieroglyphiclike figures, known only to the initiated, the number and inter-connection of the threads are recorded, and this record the ustad reads out, unless indeed, as often happens, the weaver has repeated the pattern so often that he knows it by heart. The shawl is weaved with the wrong side uppermost and is so rolled on the beam, from which it seldom comes off perfect, lines to separate colours being wanting or a line not having been continued as far as it should have been. The shortcomings are remedied by handwork, and by hand too the various pieces of which a shawl is composed are joined. The washing of the shawls, which is an important business, is performed on some slabs in the extreme left channel leading from the Drogchand to the City Lake. Most of the dyes are not indigenous, but are brought from India. The coloring of the general design (*motif* as the French merchants call it) is carefully indicated by the draughtsman, but the details in the tiny flowers and other incidental parts of a shawl are left to the *ustad,* on whose taste something therefore depends, and whose mistakes can only be repaired by handwork. Special tailors are kept for mending shawls. A merchant has a lien on his own pattern, and a rival house, if it wishes to copy it, must pay for the concession.

Every employer of weavers had till A. D. 1868 to pay an annual fee of Company's Rupees 30 a head to the Government, but in that year the amount was reduced to Rupees 23 a head, at which it now stands, and there is an additional impost of 20 per cent. on the manufactured article, whatever it may be and whether it be sold to a private customer or to Government. Nor is this all, for if the shawl is intended for exportation a further tax of Company's Rupees 7-15 becomes payable on a long shawl and of Company's Rupees 5-13 on a square shawl. No direct tax is taken from European visitors for shawls or any other article manufactured in the country that they take away with them, but the taxes on the artizans answer the purpose of Government

equally well. The tax on the importation of shawl work is for the white about Company's Rupees 13 per maund, and for the coloured about Rupees 11. The Tusi and Turfani are preferred to the wool of Changthan. Large advances, sometimes two or three years before delivery of the wool, are made by the Maharajah to the shepherds of Changthan in order to have the monopoly of their supply. It may here be observed that all animals in these elevated countries have this "pushm" under the outer hair, and it is evidently nature's safeguard against cold. I have seen a large dog from Ladakh out of which several handfulls were plucked.

28. The wages of the weavers have already been stated. As regards agricultural labour it is not easily ascertained in a country where payment, if not in kind, is often by exchange, one man promising to give another a day's labour in return for his. Again, many persons draw the means of subsistence for themselves and their families direct from the soil, storing their share of the harvest for the household consumption, grazing their cows on the hill side in summer and stall-feeding them in winter, and looking to what they can gain by the dairy or from visitors to defray the cost of clothing and other incidental expenses.

Journeymen in the various trades do not, I expect, get much more than their food from their masters. The boat-people, with an average charge of Company's Rupees 15 per month for a crew of four persons, which usually includes one or two women, do not make a bad income from Europeans during the summer months, and are not often without a customer, and in winter they can earn a trifle by the transport of grain and timber. Coolies when employed by Europeans are paid four annas of British money a stage each, but this sum does not usually stay with them, the majority being hired by contractors at about Company's Rupees 2-4 to Rupees 2-8 a month and giving over to the contractors all their earnings. The dâk runners from Sreenuggur to Bunnihal get Company's Rupees 3-2 (five chilkis) a month each. For coolie labour in the Residency garden I was charged two annas (Company's) a day per head. On the whole, I doubt, except as concerns the shawl-weavers, the truth of the stories which dilate on the extreme poverty of the Cashmerees and which may often be traced to Europeans, who with little knowledge of the vernacular and scant means of acquiring accurate information jump at conclusions which are not borne out by the facts of real life.* Beyond question the people have their troubles. They do not save much. They are not free to leave the country if dissatisfied with their lot. Under the system of forced labour they

* Two out of many instances that I could give may be quoted. An officer whose enthusiasm got the better of his judgment (perhaps by reason of his Irish birth) gave me a very detailed account of torture which his coolies told him that they had been subjected to. I asked him to repeat to me the words which they had used, but he could not. Then he wished to correct himself and say it was oppression, not torture, but again he was unable to recall the coolies' language, and it ended by his allowing that he knew little Hindustanee and less Cashmeree, that his coolies know only Cashmeree and that when in difficulties he called in his bhistee, a man from the plains, to interpret. In another case a man brought me a story of villagers being so poor that they were compelled to eat grass. On investigation I learnt that in this particular instance he had seen coolies eating of their own accord a grass famous for its medicinal properties.

may be taken away from their fields at seed or harvest time to carry a Sahib's baggage and they are bound to meet the demands of Europeans for supplies (the only exception, I believe, is Sonamurg) however inconvenient compliance may be. "Show me a Sahib with a purwanah who would allow a native to refuse him anything or whom a native would dare to refuse" was said to me in Cashmere, and I fear with a great amount of truth. The remedy for much of this evil, as it was my duty to put on record nearly two years ago, lies in our own hands by compelling visitors to use other than human beasts of burden and by limiting the number of visitors to what the country can afford.

29. Hindoos and Mahometans in India are *generally to be distinguished, if by no other sign, by their dress, the former tying his coat on the right and the latter on the left side, but in Cashmere the fashion is just the opposite. The difference between the outer garment of a Hindoo and Mahometan lady in Cashmere is that the sleeves of the former are broader than those of the latter and her head piece can be either white or red, whilst a Punditanee ought only to wear white. A married woman may have no buttons on her dress. Maroon is a favourite colour with the women of the lower orders for their skull caps, and sometimes for their gowns, and the commonest material is puttoo, a coarse but warm country-made cloth of wool, the better kinds of which Europeans affect. This is fashioned for both sexes into a long nightgown sort of garment, extending to the heels. Underneath are worn drawers and sometimes an inner vest of cotton. On their legs in the cold weather the men wear worsted bandages. The coarse woollen blankets, locally known as looees, are in general use. Wood fires are not common, so further warmth when required is sought from kangrees, earthen braziers for holding charcoal, which have an outer covering and a handle of wicker-work and which every one possesses, carrying it under the clothes when out of doors, sitting over it in the daytime at home, and at night hugging it close to the stomach, with the result of frequent burns to the skin, when they are asleep. The prevailing shade, due more to dirt than to art, of the clothing of the men is a sombre grey. Of holiday raiment the mass of the people seem to have none, and nothing strikes one more in their frequent merry-makings, be it a wedding, a fair, a fête day at a shrine or the feast of Roses † on the Lake with which the arrival of spring

* Not always, for some Rajpoots, as the Gautamas of Azimghur and the Baharwalyas of Sekuldeeah near Benares, tie their coats to the left. For this variation I have not been able to discover any reason. Possibly in the case of the Gautamas it may be traced to the fact of some of their forefathers having abandoned Hindooism for Islam (for instances see Sherring's Hindoo Tribes and Castes, pp. 202,203.)

† Th' Imperial Selim held a feast
* * * * * *
In his magnificent Shalimar;
And Selim to his heart has caught
In blushes, more than ever bright,
His Nourmahal, his Haram's light.
* * * * * *
As on his arm her head reposes,
She whispers him, with laughing eyes,
"Remember, love, the feast of Roses!"

is celebrated than the dull uniformity of colour, which only finds a contrast in the caps of the Mussulmanees and an occasional shawl. As compared with the inhabitants of Dras, who have a much colder climate to endure, the Cashmerees are well off in the matter of clothing. The comparison, to judge by looks and physique, is equally favourable to the latter as regards food, for with the exception of the weaving classes, who are the poorest of the community, they have a well-fed appearance, and their muscular power testifies to their meals being nourishing. Their diet is mainly of vegetables, rice, oil, singhara nut, lotus seed and fruit, those who live in the neighbourhood of rivers or lakes adding thereto fish, and the country folk milk, ghee, cheese and honey, whilst some of the labouring classes and all above them enjoy their pinch of snuff, a modicum of meat and tea, and the latter being either sweetened with dried apricots or spiced with cardamoms, and being made in the Russian Urn (Samovar) which was introduced a few years back, but now is commonly manufactured in the country. Intoxicating liquors are forbidden and the prohibition in regard to them, as also in regard to gambling, is strictly observed throughout the Maharaja's dominions.

The impression * left on me and many experienced European officials whom I have consulted is that both in food and dress the bulk † of the population were better off than persons of a similar rank in India, the superiority being due to the cheapness of most necessaries, in proof of which the following items are cited from the prices current in 1871 :—

Unhusked rice (away from Government stores) Co.'s Re. 1 per kherwar (= 88 British seers.)

Unhusked rice from Government stores, Co.'s Re. 1-4 to Re. 1-8 per kherwar.

Goat's flesh, Co.'s Rs. 8 to Rs. 10 per kherwar.

Carded cotton, Co.'s Rs. 6 to Rs. 8 per kherwar.

Common oil, Co.'s Re. 1 to Re. 1-4 per truck (= 5½ British seers.)

Mutton, Co.'s Re. 1 per truk.

Besides the above, retaining still the value in British currency, ten eggs cost an anna, eight fowls or five ducks one rupee, and 40 seers of milk one rupee, the seer being of Company's Rupees 72 weight. An anna, whilst the fruit was in season, would purchase 150 apples, or 100 walnuts or 50 apricots or 3 melons, or 3 seers of cherries, or five cucumbers. With prices like these European officers contracted with their servants

* Mr. W. S. Halsey of the Civil Service, who has had long experience of the North-Western Provinces, held this opinion strongly. Colonel W. W. H. Greathed, the Irrigation Secretary of the North-Western Provinces, is very enthusiastic on the subject, and a letter which he was good enough to write for me some little time after leaving Cashmere gives his reasons so fully that I quote his views in Appendix D., though not agreeing in all that he says.

† One may compare them too favourably with the labourers of Devonshire and Dorsetshire on their eight or nine shillings a week and the quartern loaf selling at eight pence, and with their meals of "kettle broth" (that is bread soaked in hot water) potatoes, greens, fat bacon and skimmed milk, certainly not better in quality and often lacking in quantity.

for country produce, on which they almost lived, at one chilki rupee * a day per head, and if several clubbed together they got three good meals at this rate. Add to this that European visitors who bring in their own stores and wines are not taxed for them and that cottages, which although indifferent are never empty during the season, are provided rent-free, and it will be understood that there are, apart from other facilities in regard to carriage for which they have to pay at fixed rates, grounds for gratitude to the Maharaja, though they seldom express any.

30. Many of the common fruits of Europe grow in great profusion, but it is rare to find any of first-rate quality, simply because they are allowed to run wild, no heed being given to manuring, pruning or grafting. In regard to the mulberry, which is the most prolific of all, the Cashmerees have a saying that God has been very good to provide the bears with such excellent food. The fruit lies strewed and rots round many a village, so abundant is it, and the bears are surfeited with its lusciousness. Of guavas, apples, pears, apricots, quinces, grapes, melons, pomegranates, peaches, walnuts, cherries and almonds there is no lack, and of most of these there are various kinds, the names of which are indicated in Appendix.

The kernel of the walnut is either eaten or ground for oil and the rind in its fresh state gives a greenish dye, much used for the cloth of which the undress uniform of the soldiers is made, and in its dry state a darker shade almost amounting to black. Koot, a kind of oriss,† is dug up late in autumn in the Wangat and Sind valleys. Each village has to supply a certain weight annually; on Wangat itself, a village of not more than twenty houses, the impost is eight kherwars ‡ in the year. For a maund of the dried article, which only represents half the weight of the root as it leaves the ground, Company's Rupee 1-4 are given at Sreenuggur, and a man in one day will not dig out more than six seers. The root is exported to China, where it is used as incense. Higher up in the Sind Valley, about Guggungeer, I have found the Alpine strawberry, and between that place and Sonamurg the black currant and the raspberry grow wild on the hills. Above the Wulloor Lake a delicious rhubarb is common. A medicinal value§ is attached to many herbs, the commonest being liquorice, lavender, marsh mallow and mint. The flower of the lotus is in request for religious offerings in the temples and commands a price of about Company's Rupees 2 a thousand. All English vegetables will thrive, but the only kinds which the natives cultivate to any extent are cabbages and cauliflowers. For the rest they

---

* Nominally ten annas of British currency, but often the chilki was passing for eight annas, and even less sometimes.

† See Davies' Trade Report, p. cviii.

‡ A kherwar, = 88 British seers.

§ A full description of Medicinal herbs and their properties is given by Dewan Kripa Ram in his book on Cashmere. Book III, pp. 297-343.

Runbeer Sing took a lively interest in this industry, development of the which he entrusted to Baboo Nilumbur Moorkerjea, and after an interval of two years I learn from Mr. Wynne, the present Resident, that it promises to vie with the shawl trade in profit. There is no reason why it should not, for the climate is favourable, food plentiful, labor cheap and water power always within easy reach. In the pergunnahs of Woollar Kotihar, Bring and Banghil and throughout Kamraj the number of mulberry trees already in existence, and specially the wild fruitless tree, whose leaves are the best, is countless, and elsewhere the soil is adapted to growing them. Such cocoons as have been produced give a high quality of silk, which has realized as much in Umritsur as Co.'s Rupees 15 a seer. Eggs in 1871 were abundant. the price being Co's Rupees 25 per Cashmere * seer. The Baboo's calculation was that from the twenty maunds of eggs which were then in store he could obtain one thousand maunds of raw silk and have a net profit of two to three lakhs of Rupees. The reason why the outturn has hitherto been so small is that the houses in which the worms are reared are few in.number, damp and unventilated. Immediate steps were being taken to remedy this evil by building one hundred and fifty two-storied houses in the pergunnahs where sericulture had previously been practised and fifty in other parts of the valley. An equable temperature was to be maintained by means of earthen stoves, heated with charcoal, whenever the natural temperature was below the mark. To the one thousand persons then already engaged in this industry four thousand were to be added on wages of Co's Rupees 5 a month during the four busy months of the year, to wit, April, May, June and July, being chosen like the others from the agricultural classes. Water power to the reeling machines had been applied at the village of Searpoor near Shungus in Kotihar, and wheels were to be erected in other places. There was no idea of weaving silk to any extent, but only of growing it for exportation.

32. The tableland of Pampore, a few miles above Sreenuggur, on the right bank of the Jhelum, is famous for its saffron cultivation. The bulb is planted in the end of July and the beginning of August in small level beds, varying from one to two square yards in area, which are intersected at right angles by shallow drains. In the month of September the earth of the beds is loosened once or twice to enable the stalks to shoot easily and manure is applied; during October and November the plants are in blossom. The bulb once planted lasts for about ten years, throwing out during that time additional bulbs, as few as two and as many as nine, each of which sends forth a stalk. In the first and second years the yield is but small, because the additional bulbs are but few, but after the second to the seventh year each bed yields from three to seven Company's Rupees weight of saffron in a favourable season, the outturn being dependent on opportune rain. From the eighth to the tenth year the yield is small owing to the gradual decay of the older bulbs. In the eleventh year the bulbs, which are still vigorous, are dug up and planted afresh. Each bed requires four and a half seers of bulbs, and after ten years it gives seed bulbs to the amount

* Co's Rs. 72 in weight.

of twelve to eighteen seers. The plants remain in flower for about a month and they are gathered three or four times during that period. One and a half seers of moist flowers will give from two and a half to three Company's rupees weight of saffron on the first picking, the first being more prolific than the later ones. Similarly the yield on the second picking is from two to two and a half rupees weight, on the third one rupee and on the fourth half a rupee. The stamens produce the saffron of first quality which is called khurdah, and from the other parts of the flower is obtained the zardah or inferior quality. It is always an object to separate the saffron whilst the flowers are moist, but when there is not time for plucking all the flowers in a moist state, whatever remain are spread on mats and when the colouring matter is to be taken out they are damped. For every six seers of dry saffron which is extracted about one Company's rupee is paid on account of labour. One way of extracting saffron is to rub the flowers by hand so gently as to make the khurdah, which is heavier than the zardah fall, but as it never falls without some admixture of the inferior colouring matter the product is passed through a coarse sieve and what goes through the sieve is finally cleared in water, when only khurdah sinks to the bottom, whilst the zardah and perhaps some stray bits of broken petals float on the water. The khurdah, when the water has been poured off, is laid on white cotton cloth and put in the sun to dry. Khurdah is sometimes adulterated with zardah, previously dyed, so as to resemble it in colour, and zardah is also used separately as a dye.

33. Sreenuggur is the rendezvous of travelling merchants from all sides, who are attracted thither by the shawls and other articles made from "pushm". Besides these Cabulees take away rosaries, tooth-sticks (miswak) and snuff boxes and pen trays of the so-called papiermache ware, which is more commonly painted wood. If their purchases are large they pay by drafts, if not, in tomans, which they carry with them. The Turkistanees bring tea, Chinese earthenware, musk, shawl wool, felt, silver ingots, horses and the produce of Trans-Himalayan looms; the Hindustanees piecegoods, chintzes, brocades, the inhabitants of Baltistan dried fruits, woollen mantles and gold in exchange for which their chief demand is for rice, iron and cotton stuffs. A few articles of Russian manufacture as guns, cooking vessels and tea-urns are imported through Badakskan.

34. Iron mines exist in Chrar, Souf and Neecharee and at Souf there is also lead. "Sang dalim" which I believe to be identical with the sangi muhra which the jewellers of Hindustan use for polishing stones is found in Bunnihal; sangi nalwat (a kind of soapstone) grey, yellow and green in Dachinpoorah. The last-mentioned stone is much used for making small drinking cups and plates, which are sold to the numerous pilgrims as mementos of Cashmere. Limestone comes from the neighbourhood of Baramoola, Sopoor and Manusbul, and at the village of Kundbul on the edge of the Manusbul lake are many lime kilns. Slate is also quarried in the neighbourhood of Baramoola. Crystal is brought from Karghil and there is a tradition of its having been found in parts of

Kamraj and of emeralds in the Mountain of Haramukh, but there is no knowledge now of the site of the mines. The best crystal fetches Company's Rupees 3-2 per seer in Sreenuggur. A porphyritic stone of a deep red colour comes from the hills behind the Dul Lake and Pampore. Jade is exported from Skardo.

35. The hills overlooking the Wurdwan and Nowboog valleys are a great pasture ground for sheep, which are exported thence in large flocks to the Punjab. The cattle of the country, used much as beasts of burden wherever water communication is wanting and the road is not too difficult, and to be met in droves on the main trade route between Bunnial and Jummoo, are small and not remarkable for their breeding. The low ground on the left bank of the Jhelum from Sreenuggur to the Wulloor Lake is used as a run for horses and ponies, except in summer, when many are transferred to Gulmurg and others of the grassy uplands; but considerable though the number of them is there are few of any size or bone. They are bred, I believe, chiefly by Government, and the sale of them forms an item of the public revenue which might probably be increased with a little more discrimination in the choice of mares and stallions. Here also as elsewhere amongst natives the common fault occurs of putting the animals to work at too early an age, the result of which is that many become cow-hocked and knock-kneed, whilst it is the rule, not the exception, to see a man astride a pony which is clearly below his weight.

36. Of big game in Cashmere the chief are the barasingh (literally twelvetyned deer) the ibex, the markhor, and the bear, but except for the last the sportsman has to work hard and be content with small returns. Bears are still numerous. In 1871 four officers of one regiment carried away eighty skins, of which nearly half fell to one man's rifle. The sport is often very tame. Of game birds the commonest are snipe, red-legged partridge and wild duck of sorts.*

---

* For the various names of beasts and birds, see Appendix F.

LADAK.

37. Ladak has been visited by so many Europeans* of late years that I should not have had the means of adding to existing accounts were it not that Mr. Drew, whose position as Governor of the province in 1871 gave him advantages for acquiring information, has been good enough to let me profit by his experience.

The Lepchuk or commercial embassy from Ladak to Lhassa is believed to be of very old standing and before the Dogra conquest it was probably the means of transmitting tribute as well as of keeping up trade, but now-a-days it has no political significance. It was established on its present footing in A.D. 1842† when a treaty between Ladak and Lhassa was made which determined the existing North-East frontier of Ladak and began the peaceful relations between the two States which have subsisted ever since. The arrangement is that every three years a kafila should leave Ladak for Lhassa consisting of 270 horse or yâk-loads of goods and conducted by a representative of the Maharaja chosen by the Governor of Ladak. For just that number of loads is carriage provided by the Lhassa authorities from Gar to Lhassa on the outward journey and from Lhassa to the first villages or encampments in Ladak on the return journey. The Maharaja's representative is always taken from a Ladak (Tibetan) family of eminence, as no other person, not even a Dogra of high rank from the Maharaja's own Court would be welcome, probably indeed would not be received into the Grand Lama's capital. The post of leader of the Lepchuk, though held only for one turn, is much valued as it generally enriches the family, between whom and the Maharaja's Government the profits of the trade are divided. The goods sent from Ladak are dried apricots, which constitute the most bulky part of the consignment, currants, saffron, koot, chintz and other textile fabrics from European and Indian looms ; on the return the chief goods are shawl, wool, and tea. Complimentary letters signed by the Governor of Ladak are sent to the Grand Lama and his ministers and to the heads of certain of the monasteries and with each of them goes a small present, the nature of which is laid down and does not vary. The embassy, which is absent nearly a year, brings back corresponding letters and gifts. The leader transacts his business with the ministers but pays ceremonial visits to the Grand Lama. It appears that he is always well treated and that the arrangements for his journey are carefully made. Besides this triennial embassy, of which the last set out from Ladak in 1871, and the return compliment by Lhassa, there is a yearly kafila from Lhassa, consisting also of 270 loads for which carriage is found by the Maharaja's Government within his border, the reason for this additional party being

---

* Of Ladak as it was about fifty years ago Mr. Moorcroft has given a very detailed and interesting account. Travels, Volume I, part 2.

† See Cunningham's History of the Sikhs, paras. 250-251.

that as only about a quarter of the whole route lies in the Maharaja's territories and as the cost of carriage falls heavier in proportion on the Tibetan Government the latter looks to reimburse itself by a more frequent venture. The same formalities are observed on either side in regard to this as to the triennial embassy.

During August the temperature is always pleasant under shelter and so equable that windows can be kept open night and day; but in this and the two preceding months the sun's rays soon become so powerful that a European does not care to expose himself for long to them, the more so as shade is scarce owing to the want of trees. The autumn is short, for in September the snow gradually creeps down the adjacent hills and in the daytime the thermometer will not exceed 55. By the first week in December the valley is generally deep in snow; there is hard frost night and day and the air is sharp, not to say cutting. Polyandria in the proportion of two and three and in extreme cases four husbands to one woman is an institution of the country, but more prevalent amongst the rural population than amongst the people of Leh. It is a frequent source of quarrel and of reference to the Governor. There are different words to express the first husband, the other husbands if brothers of the first, and what may be called the stranger husband, that is one not related to the first. Speaking generally the people are a simple-minded race, free from the lying tendencies of the Cashmerees, honest, and not litigious except as regards their matrimonial squabbles. Even after bringing cases into Court they can often be prevailed on to accept a compromise. In gay dresses and ornaments they indulge largely, a common pendant to a woman's ear being a neat gold ring about two and a half inches in diameter with a pearl or a turquoise or two strung thereon. The women also wear pinned to their pigtail * an oval or circle of gold in shape not unlike a locket or a watch with the outer face studded with turquoises. One of their great festivals is Losar, which in its family gatherings and feasting is like our Christmas, with the additional attractions of processions on horseback, racing and illuminations. Polo is a favourite game throughout the country.

From the upper parts of Ladak lambs' fleeces are obtained which are much used as lining for winter coats. A finer kind of fleece and also a few sables are imported from Eastern Turkistan. Soda is found in the Nubra Valley and along the Indus, and there are veins of iron, copper and lead, but their inaccessibility and the want of fuel render them of little value. Apricots, apples and rhubarb are the commonest fruits, and the chief crops are wheat, buck-wheat, barley and peas, the yield of which leaves enough for the wants of traders after supplying the inhabitants. There being scarcely any rain all the crops depend on artificial irrigation, the result of which is that cultivated land is found only near the borders of streams. A great part of the revenue is raised

* The Newar women of Nepal wear a similar ornament, the only difference being that the centre, not the whole outer face, has one or more precious stones, or more commonly carved coral.

by a house tax, the incidence of which with the size of the house ranges from Company's Rupees 7 downwards. There are also dues on salt, borax, and other items of import. In the old days when transit dues were general the revenue of Ladak was estimated at nearly two lakhs * of Company's Rupees, but it is now doubtful whether it attains to a third of that sum. The Maharaja has a slight claim on each house for grain and wood, some of which is made over for the use of officials whilst the rest is available on payment for travellers.

In going to Leh Mr. Drew took a detour from Kargil to the Indus and along the valley of that river till he regained the ordinary route at Khalsee. The track is so bad that a pony can with difficulty be led over it. The sun's heat (in June), reflected from the bare rocks, was most trying, but the few villages that there were, with their terraced fields of waving corn, their little watercourses and their fruitful apricot trees formed a delicious contrast to the otherwise prevailing sterility. The people in these parts constitute a curious ethnological problem, being in race the same as the Gilgitees and having apparently emigrated from that quarter at a date anterior to that at which the Gilgitees were converted to Islam. Some still speak the language of Gilgit, others have exchanged it for that of Ladak, but in religion all are Buddhists. Their dirtiness is said to transcend that of the Cashmerees, and this is saying a great deal.

On the south side of the Tagalung Pass, connecting Rukshu with Ladak, of which it is an appanage, the people live in tents, and their number is so inconsiderable that two encampments comprise them. The camp at Rukchin, as seen in 1871, consisted of some fifty black tents of a coarse cloth made of yaks' hair, each about the size of an ordinary hill pal, but of strange shape, the first peculiarity being a slit along the top, half a foot wide, which lets the smoke out and the snow and rain in, but as the smoke is the greater evil there is a clear gain of comfort by the opening; then besides the regular ropes the cloth is caught up at intervals and pulled out by ropes led over forked sticks which are fixed high for this purpose, so as to add to the space inside; this allows of great variety of shape, but they are all odd, many cornered constructions. Wife, husbands, for polyandria is the custom here also, and children all live in one tent. The camp is pitched irregularly over a space of ground a quarter of a mile long.

The daily life of the people is this. During the day the women go up the hill sides with their flocks, taking with them a little barley meal and some buttermilk, the latter being stowed away in sheeps' or goats' entrails and much resembling a sausage. The men, though not so laborious as the settled Ladakis, have a good deal to do during the five months' summer in the way of going with their yaks on hire, collecting salt from the salt lake (which they exchange for an equal weight of grain) and putting in their quotum of labour for Government, this too

* Chilki Rupees 3,00,572.

being in carriage. In Rukshu there is one more encampment, of about an equal number of tents. The people travel about to different parts of their districts as the grass grows, having their spring, summer, autumn, and winter quarters. The last are 14,000 feet above the sea, the first between 15,000 and 16,000 feet. The country is mountainous but with wider and flatter valleys than exist lower down, a clear flat of a mile or two between the hills being common, but there are two or three much larger flat openings among the mountains, of which one is five or six miles across with a salt lake in the middle of it. The hills are not so steep and craggy as those nearer Ladak, but of somewhat more gentle slopes, being composed of less hard rock and although lofty, 19,000 or 20,000 feet, they are not so imposing because of their lowest of 15,000 feet being hidden. The pasture which supports the flocks is very thin and scattered; only after 10 miles or so is enough found to make a grazing ground and then it is very scant, just enough to show to the eye thin patches of green; the fuel here is furze, of which there is a fair plenty; water is sometimes to be had in any quantity, sometimes it is scarce.

CHITRAL.

38. The regions over which * Kathor the elder is reputed to have had undivided sway have since his time been variously described as Shah Kathor's country, Chitral and Upper and Lower Kashkar. The history and even the names of his immediate successors have passed into oblivion, for written records of their rule do not exist and the recollection of living men goes no further back than to the beginning of this century, when the family consisted of two branches the Kathoria and Kashwaktia, of which the first held independent authority over the valley of the upper waters of the Koonur, locally known as the Kashkar or Chitral river,† from the neighbourhood of Mastuch to below Kashkar, and the other over Mastuch, Yassin, Payal and Gilgit. Their respective genealogical trees have thus been traced for me by a member of the Kushwaktia branch.

KATHORIA BRANCH.

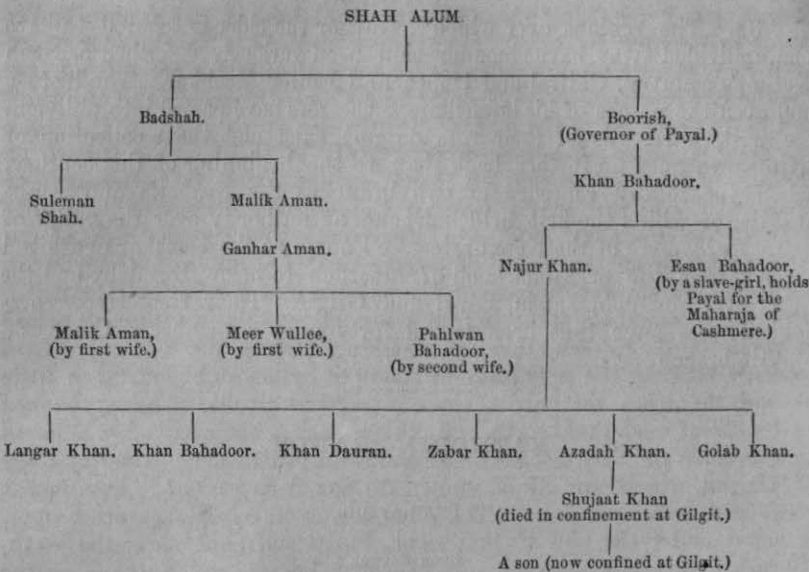
- SHAH AFZUL.
  - SHAH KATHOR.
    - Afzul Shah.
      - Aman-ul-Mulk, (present ruler of Chitral).
        - Sirdar.
        - Ghulam.
        - Murid.
        - Son, name unknown.
        - Son, name unknown.
        - Son, name unknown.
        - Daughter married to son of Meer Jehandar Shah, late ruler of Badakshan.
        - Daughter married to Pahlwan Bahadoor Kushwaktia.
      - A daughter, who became the second wife of Ganhar Aman Kushwaktia.
    - Tajammul Shah.
    - A daughter, who became the first wife of Ganhar Aman Kushwaktia.

---

* Colonel Yule after referring to the great warrior Kitaur who conquered five kingdoms to the north of Peshawur in the fourth century, writes of Kitaur as in our own day "a title affected by the ruler of Chitral." (Essay to 2nd Edition of Wood's Oxus, p. XXVI.) Moorcroft observes—"The Raja (of Chitral) who is a Suni is known to the Afghans as the Raja of Kator." (Vol. II. p. 269.) But Kitaur or Kathor still exists as a name, as may be seen from Woods' own experience—he speaks of the seat of Shah Kathor, ruler of Chitral, being reached by a certain route from Ishtrakh on the third day (2nd Edition, p. 211)—and from the genealogy given in the text.

† This river successively bears the name of the Bailum, the Chitral, the Kashkar and the Koonur. Bailum is the stage immediately above Mastuch. It is a large village, celebrated for the goodness and variety of its wheat.

KUSHWAKTIA BRANCH.



The relationship in the first tree agrees, so far as the names are the same, with that given by Pundit Mumphool in his pamphlet* on Gilgit Chitral and Cashmere. The second differs from his in making Esau Bahadoor and Khan Dauran collaterals, not direct descendants of Malik Aman, the elder.

39. The Afghans still employ the word Kashkar to denote the country which Aman-ul-Mulk rules over, whilst other neighbouring States have of late years been in the habit of distinguishing it by the name of Chitral. The latter being the commoner term now-a-days will be used in the present narrative. The Principality, which in shape resembles an oblong, is bounded on the north-west by the Hindoo Kush, on the south-east by the Laspur or Laspisar range. Westwards lies Kafiristan and eastwards Mastuch. The main valley traversed by the upper waters of the Koonur running in a south-westerly direction includes within its varying breadth much land of great fertility, the produce of which more than suffices for its numerous occupants. Owing to its higher elevation † the extremes of heat and cold are somewhat greater than in the similarly mountain-locked valley of Cashmere. The many side valleys, whose streams tend to swell the

---

* Pp. 7-8.

† According to Major Montgomerie's Havildar the height above the sea is 7,140 feet. (Report of the G. T. S. for 1870-71, page 36.) The average of Cashmere is nearly 2,000 feet lower.

Koonur, are wider than those which debouch on the Jhelum * in its upper course, but as they are scantily populated the cultivation in them is not so extensive as it otherwise might be. The principal town, Chitral, stands on rising ground on the right bank of the Koonur and is closely surrounded by hills. Here Aman-ul-Mulk, a hale man of about sixty years of age, resides with his six sons, all of whom are still minors. For the better maintenance of order he enforces the presence of the chief men of the country at the capital during the greater part of the year. The total number of houses, irrespectively of those in the suburb of Danin, which is on the left bank, is estimated to be about four thousand. The fort at the time of Colonel Gardner's visit (probably A.D. 1826-27) was an indifferent structure. The opposite sides of the river, which is at this point of considerable breadth and strength, are connected by several bridges of the pattern common in the Himalayas, with piers composed of horizontal layers of roughly-hewn beams placed at right angles to each other and widening towards the top, and with a roadway between the piers made of layers of beams each jutting a little beyond the other till only a space intervenes capable of being spanned by trunks of moderate length. By this means a waterway of a hundred to a hundred and fifty feet can be secured from pier to pier. The buildings of Chitral, which are all of stone, are far from imposing, having flat roofs and only one story. The other towns of importance are Laspur, situated under the hills of that name, Puritt and Shughur to the north, Darush † to the southward and Eshrut below it, and Kashkar to the south-west of the capital. Laspur is said to contain about one thousand and Kashkar about four thousand houses. In each of these towns a few artizans and petty traders live, but the best workmen, as also all the foreign merchants, congregate at Chitral. The total number of houses throughout the country is roughly calculated to be twenty thousand. The tract between Chitral and Kashkar, under the nominal Governorship of Moolla Asad, is sometimes called Durrah-i-Hussun Ali, that is to say the valley of Hussun Ali. The Khan's family and most of the people

---

* Much of the information about Chitral, Yassin and Mastuch has been furnished by Mahomed Kureem Khan, Minister (Dewan Begi) of Aman-ul-Mulk, and Aziz, a Cashmere Moonshee. With both I had several interviews. The former was a man of some fifty-five years, sharp-featured, of ruddy complexion, as though he had been much exposed to weather, and wearing a black beard, rather pointed. His usual dress was a gaudy striped mantle (choga) of Badakshan make, the stripes being red, blue, green, yellow, purple and white, an undergarment of coarse English cotton cloth and drawers of the same, a pagree of common muslin, and round his neck a plain green shawl of Cashmere pushmeena. He was fairly intelligent, rough in manner and address, though according to Aziz, one of the best specimens of the Chitral Durbar. He has been in the service of the Khan for thirty-five years. Aziz Moonshee summed up his description of the country by saying that it was "Shaitan," that he was closely watched all the time he was in it, never allowed to put pen to paper, nor at liberty to go about as he liked.

† The position of Darush, or as it is there called Darosh, is marked in the map illustrating the travels of Major Montogomerie's Havildar (Report of G. T. S. for 1870-71). The writer of the article on Upper Kashkar in the journal of the Asiatic Society for 1864 gives "Drush" as the capital of Lower Kashkar, *i.e.*, Chitral, in the time of Tajammul Shah. Except that he places Drush on the left bank of the Koonur his account bears a strong likeness to the description of the town of Chitral as it now exists.

to the south are Suni Mahometans, but the remaining and greater part of the population are Sheas. Both sects, though prone to fight amongst themselves, make common cause against those who profess any other faith than theirs and are as intolerant towards Hindus as are the Mussulmans of Bokhara.

40. The Khan of Chitral does not,* as has sometimes been supposed, owe allegiance to Badakshan. Envoys are occasionally sent from one State to the other with friendly messages, and now and again a marriage has been contracted by members of the dominant families, but nothing has hitherto occurred to mar the independence of Chitral. The Khan's sympathies are with Jehandar Shah, the exiled Meer of Badakshan. With the reigning family of Dhyr he is connected by marriage, the mother of his eldest son being a daughter of the late ruler Ghazan Khan. Of his other wives one is sister of Hazrut Ali, the petty Chief of Asmar, near Chigurserai, and two are daughters of Syuds living in Chitral.† Until recently the relations between Chitral and Cashmere have been far from cordial, as was to be expected from the former's acts of hostility. Last year, however, the Khan took advantage of the visit of Wuzeer Mirza and Aziz Moonshee, who had been sent to Chitral by the Maharaja Runbeer Sing after the death of Mr. Hayward, with the view of obtaining the surrender of Meer Wullee of Yassin, who was supposed to have instigated the murder, to send Mahomed Kureem Khan, his Minister, to Jummoo with overtures for the establishment of more friendly relations. The envoy was well-pleased with his reception and treatment in Sreenuggur, but as to the ultimate result of his visit I cannot say anything, for his departure from Jummoo, whither he was summoned for an interview with the Maharaja, was delayed beyond the time at which my connexion with the Cashmere Government ceased. It is characteristic of the rude Courts of Central Asia that the Chiefs in their letters to one another deal only in generalities. Anything of importance is made known by word of mouth. Mahomed Kureem Khan made no secret, on the contrary he rather prided himself that he was ignorant of both arts. The Khan not being able to sign his name impresses with his seal, which is contained in a ring that never else is removed from his finger, such papers as require authentication by him. In minor matters another seal entrusted to the care of the Minister is used.

41. With Durrail, Tungeer, Yassin, Payal, and Chilas political intercourse is restricted, the reason assigned being that the Khan considers

---

* This statement is not based on the mere *ipse dixit* of the Khan's Minister, but is the result of independent enquiry. Mr. Drew, when in Gilgit, gave his attention to this point, and formed the same conclusion as myself. Pundit Mumphool on the other hand (Gilgit, Chitral and Cashmere p. 4) says that an annual tribute of slaves is rendered by "the Chitral rulers" to Badakshan, "to whom they owe a sort of allegiance." Major Montgomerie's Mirza (Report of G. T. S. for 1869-70, p. LXX) says of Mastuch that "it is nominally independent, but its Chief has to send an annual tribute of slaves to Badakshan." The Mirza obtained his information in Wakhan, not on the spot.

† I believe that the daughter of the Khan of Chitral is married to a son of the Akhoond of Swat.

these States as more or less subject to the Maharaja of Cashmere. The Khan is * said by his Minister to be very accessible, sitting daily in open Durbar for the administration of justice. Only those who live at a distance of several days' journey from the capital are allowed to prefer any case before a local official, and even under such circumstances an appeal invariably lies to the Khan. All others must appear before him in order that he may personally investigate and determine their differences. In his decisions he is believed often to derive great help from Munfayet Khan, a confidential servant, who has much influence with him. Mahomed Kureem Khan is never consulted in judicial matters, having authority in questions of revenue only. No record is retained either of evidence or judgment, but to counterbalance this want there is the recollection of the many persons assembled in Durbar, for the upper classes are expected to be constant in their attendance and it seldom happens that the number of those present is less than a hundred. Punishment is usually, in accordance with the Mahomedan law of retaliation, of the same kind as the offence. The wife and children of a man sentenced to death are sold into slavery † and his property is confiscated; offences other than capital ones are sometimes condoned with a fine. If the fine is not paid the offender is treated as a slave. There is no police of any kind; if a man is suspected of any crime it is the duty of the landholder within whose estate the offence occurred to arrest him and take him before the Khan.

42. The chief routes into the country of Chitral are those from Gilgit by Mastuch, from Jellalabad by Chigurserai, and from Dhyr by the Lahori Pass ‡ across the Laspur Mountains. All are practicable to foot passengers throughout the year. The first-mentioned route, which is over hilly country intersected by deep and for the most part well-cultivated valleys, was taken by Wuzeer Mirza and Aziz Moonshee, and the latter on his return to Sreenuggur in the autumn of 1871 gave me a copy of his itinerary. As he went and returned by the same way, with the exception of a slight detour to Yassin in the homeward march,

---

* Major Montgomerie's sapper credits the Khan with irregularity in the despatch of public business and with oppression. (Report of G. T. S. for 1870-71, page 86.)

† Major Montgomerie's sapper thus speaks of the slave trade, which he says is monopolized by the Khan: "The Government of the country seems to be only a few shades better than that of the neighbouring Kafir tribes. The Chief carries on the trade himself, catching Kafirs if he can, but failing them seizing his own subjects and selling them whenever they give him an excuse for doing so by committing any real or imaginary breach of his laws. Probably no great numbers are thus sold into slavery, but as far as could be made out no family in Chitral is quite safe from that fate." (Report of G. T. S. for 1870-71, p. p. 3 and 8*b*.)

‡ The writer of the article on Kashkar and Chitral in the Asiatic Society's Journal for 1864 (No. II., p. 130), errs in making the Lahori Pass to be between Droosh (Chitral) and Mastuch.

and as he took notes whilst on the journey, his information should be fairly accurate. The following is his account:—

Number of marches.	*Names of stages.*	*Number of kos.*	*Remarks.*
1	Killa Chroot ...	12	On leaving Gilgit the traveller passes Hunzil, known also by the name of Oojar Pind. This village and its neighbourhood had suffered severely from an earthquake shortly before the Moonshee's arrival. There is a fort at Chroot. A fair amount of cultivation outside the walls.
2	Killa Sher ...	3	Esau Bahadoor's fort. Cultivation outside the walls.
3	Killa Boobur ...	5	Fair cultivation.
4	Killa Gakuj ...	5	Afyut Khan, a relative of Esau Bahadoor, holds this fort. Fair cultivation.
5	Mufroo ...	6	The boundary is crossed between Gakuj and Mufroo. A road goes direct from Ashkaman, a village on the right of the road belonging to Yassin, to Badakshan. There is also a road to Shignan (*Note.*—probably over the Biroghil Pass) fit for horses. Mufroo is uninhabited.
6	Zooma ...	7	This place containing about 25 houses is subject to Yassin; no fort and but little cultivation.
7	Killa Roshun ...	3	There is a fort here on a hill, containing about 200 houses within its walls. The valleys below are cultivated. *Note.*—Colonel Gardner's estimate of the distance from Gilgit to Roshun from personal experience is that it is 38 kos. The Moonshee's estimate as above given is 41 kos.
8	Gopiz or Goshpur	7	Only a few huts here, no fort. The valley of Yassin lies to the right. The rivers of Yassin and Shaver unite here.

Number of marches.	Names of stages.	Number of kos.	Remarks.
9	Khiltee ...	5	No fort. The village contains about 30 houses. Abundant cultivation and fruit. The river (Shaver) is crossed before entering Khiltee. A road hence to Durrail and Tungeer.
10	Killa Dehmal ...	7	The fort is situated on high tableland and contains about 40 houses. The road difficult.
11	Pingal ...	7	Cultivation on both sides of the river.
12	Chhach ...	7	No fort. Wuzeer Rahmut has a house here. No fruit, owing to the cold, but wheat and kurm (huskless grain). Three sons of Wuzeer Rahmut, by name Mehrban Shah, Bulbul and Secunder, live here. In all there are about 100 houses.
13	Barkootee ...	2	This village is on tableland. Wuzeer Rahmut's ancestral house is here.
14	Shaver ...	5	There are nearly 200 houses here. No fort. The district is large, and there is much ground under cultivation, from some of which two crops are raised yearly; wheat and barley are the chief products. Wuzeer Rahmut has another house here. It is said to be a journey of ten hours hence to Yassin. There are roads to Durrail and Tungeer. (*Note.*—According to Mr. Drew the people of Gilgit know of no such place as Teray. The stream running from the place of that name marked on Walker's map is locally known as Shaver.)
15	Tir	3	Uninhabited. There is a road towards Pushkar (?) and also roads to Durrail and Tungeer. In the neighbourhood are three large lakes, each as big as the Woollar in Cashmere. They are surrounded by hills.
16	Laspur ...	22	The Koh-i-Shundur overlooks this village, the lands of which are well tilled.

Number of marches.	*Names of stages.*	*Number of kos.*	*Remarks.*
17	Rummun ...	5	Road to Pushkar. The intervening stream (name not known) is crossed by a bridge. It is a day's journey to Pushkar. Fair cultivation. *Note.*—The Shundur Pass is marked both in Col. Yule's map, which accompanies the 2nd edition of Wood's Oxus, and in the map illustrating the travels of Major Montgomerie's havildar's report of the Great Trigonometrical Survey for 1870-71. The latter seems to give the more accurate position of the Pass, and has been adopted by Colonel Walker in his new edition of the map of Central Asia, the pass not having been marked in the old edition.
18	Bailum ...	4	The wheat of this place is good and celebrated. The different kinds are called Behragh, Bailum Ab and Doree Thar.
19	Killa Mastuch ...	5	The fort is situated in the middle of a plain. It is large and built of mud and stone. It holds 250 men and is protected by a ditch. Its garrison is not permanent, but is thrown into the fort as occasion requires. The district of Mastuch lies higher up the river (Koonur) and a road runs to Wakhan (over the Biroghil Pass.)
20	Sanagoor ...	5	Head-quarters of a large sub-division of Mastuch. About 450 houses in the village. Much cultivation and many gardens. Fruit of every description plentiful. No fort.
21	Boonee ...	6	Many gardens. The houses in this village number about 500. Much cultivation throughout the valley. No fort.
22	Raishoon ...	6	This sub-division is fertile. It is subject to Mastuch. There are about 200 houses in the village.

Number of marches.	*Names of stages.*	*Number of kos.*	*Remarks.*
23	Kughozee ...	6	Abounding in cultivated gardens and fields. Much rice is grown here. About 150 houses, including one which belongs to Wuzeer Munfayet.
24	Karee ...	6	The residence of Wuzeer Munsoob Khan lies to the right on the road to Badakshan in a village named Shuksoor (? Shughur.) The stream (Koonur) is here crossed by a bridge. Karee includes the sub-divisions of Turkho and Murkho.
25.	Chitral ...	5	The fort is situated on the right bank of the river. Both sides are cultivated, beginning at a distance of half a kos above the fort.

Note.—The section from Mastuch to Danin, which is a suburb of Chitral, is included in Mahomed Ameen's route from Jellalabad to Yarkund given in Davies' Trade Report, Appendix IVB., page XXIIh It is as follows:—

	Kos.		*Kos.*
Mastuch.		Barins	12
Avi	15	Maroi	6
Boonee	5	Koghuz	6
Reshun	12	Danin	20

In all 76 kos as against Aziz Moonshee's 34 kos. Mahomed Ameen's kos is presumedly $1\frac{2}{3}$ miles (see comparison of miles and kos at Appendix IV. A., page XXIIA.), whereas the Moonshee was particular in telling me that he went by the local kos, which he averred to be much longer than that of Cashmere. This is not altogether satisfactory for the Cashmere kos is not a fixed quantity. I have known it as little as $1\frac{1}{2}$ miles and as much as $2\frac{1}{2}$. But usually it is intended to signify two miles. Unfortunately too the Moonshee did not measure his marches by time. There is therefore no trustworthy way of reconciling the difference, though I should be inclined to lean rather to the Yarkundee, who was a trained traveller, than to the Moonshee, who has not had the same amount of experience over difficult routes.

43. For the particulars of the road between Jellalabad and Chitral given below I am indebted to Colonel Gardner, who traversed it many

years ago, when he was in the service of the notorious Afghan freebooter Hubeeboolla Khan, and who has had many opportunities during his long service subsequently with the Maharaja of Cashmere of acquiring information of a later date concerning it. He estimates the distance at 150 to 160 miles, which is traversed by heavily-laden caravans in ten or eleven days. There is nowhere any difficulty in procuring forage, fuel, provisions or water, and the track* is so easy that artillery has been taken by it and so plain that horsemen pass over it without hesitation by night. Colonel Gardner's halting-places† were as follows :—

1. Koonur.	11. Khalka Tak.
2. Dakka.	12. Killa Duruz.
3. Chowkee.	13. Buruz.
4. Pooshud.	14. Khis Killa.
5. Asmar.	15. Chumur Khan.
6. Shawl.	16. Daruz.
7. Saughur.	17. Yughur.
8. Birkot.	18. Chumkud.
9. Nurshat.	19. Tekkee.
10. Rafak Zinburdar.	20. Danin.

This information has been extracted from old note books, and the fact that both as to stages and distance his statement concerning the route under notice compares favourably with what Mr. Davies has independently obtained from more recent sources, gives the more reason to hope that in other cases where he similarly gives the result of his personal

* Colonel Gardner has constantly in conversation and in writing laid stress on the possibility of this route, which is connected with the comparatively easy Durrah and Biroghil Passes, being chosen hereafter as one of the approaches for any army threatening India on the north-west.

† The stages and distances in Mr. Davies' Trade Routes are as follows (Appendix IV. B.) :—

				Kos.
1.	Kunar	...	...	12
2.	Asmar	...	...	12
3.	Shawl	...	...	8
4.	Saughur	...	...	4
5.	Birkot	...	...	4
6.	Nurshat	...	...	8
7.	Rafak Zinbardar	...	...	3
8.	Khalka Tak	...	...	5
9.	Killa Duruz	...	...	4
10.	Kis	...	...	6
11.	Buruz	...	...	8
12.	Chumur Khan	...	...	5
13.	Yughur	...	...	3
14.	Danin	...	...	6
				88=147 miles at 1⅔ miles per kos.

The route from Jellalabad to Chigurserai, given in Appendix F. (p. 123) of Lumsden's Mission to Kandahar, follows the right bank of the Koonur and is substantially the same as No. 4 of Leech's Caravan routes. (Reports and papers, Political, Geographical and Commercial, 1839, Part II., p. 38.)

experience his account may be relied upon. The route runs on the left or southern bank of the Koonur. The villages along it are all more or less fortified, for here, as in Gilgit, Payal and many parts of Afghanistan, the people congregate for the sake of safety and a house is rarely seen beyond the walls. Koonur and Killa Duruz contain each about one thousand houses; the others vary in number from one to five hundred or so. With the exception of the Kafir half-breds and Hindoo hucksters, a few of whom reside with their families in each village for the purpose of trade, the population consists of Mussulmans of the Suni persuasion. The country through which the road passes as far as and including the valley of Poshud belongs to the hereditary Syud Chiefs of Koonur. Asmar, Shawl and Saughur have been usually claimed as dependencies by Bajour, which is itself now a district of Dhyr. The tract between Saughur and Killa Duruz has always been disputed ground, the Chiefs both of Dhyr and Chitral asserting their right to it. From Duruz upwards the supremacy of Chitral is unquestioned.

44. The route over the Durrah Pass is much used by travellers from Peshawur to Badakshan and the countries beyond, being practicable for laden animals during seven months in the year. An equally frequented and easy road is that by Derbend, the Biroghil Pass and Zebak which, however, in the case of caravans involves a journey of some fifty days between Peshawur and Fyzabad, supposing the line of the Koonur to be followed to Jellalabad. But from Chitral to Peshawur there is a shorter route through Dhyr, and if the journey be made by this and the Durrah Kothul the whole distance can be accomplished in about thirty days.*

* Major Montgomerie's sapper gives eleven marches from Peshawur to Dhyr. (Report of G. T. S. for 1870-71, p. 6*b*.), and this is the time allowed by Mahomed Kureem Khan, though he could give no details. Colonel Gardner has traversed the portion of the route from Khalka Tak to the north side of the Durrah Kothul, whence he fell back along the foot of the Hindu Kush to the Khawak Pass. He gives the stages between Dhyr and Fyzabad, partly from experience, partly from hearsay, as follows:—

1. Dhyr.	10. Ughdah.
2. Ashrat.	11. Gharistan.
3. Khalka Tak.	12. Sanglich.
4. Duruz.	13. Iskatul.
5. Khis.	14. Gaokhana.
6. Chumur Khan.	15. Tirgarun.
7. Danin (Chitral).	16. Chukaran.
8. Aurung.	17. Yardar.
9. Chaptar.	18. Rabat.

19. Fyzabad.

His march in this case began at Koonur, as will be remembered from what has been written above in regard to the route from Jellalabad to Chitral. In the present instance he has given what he considers the regular stages for foot passengers. Above he gave his own halting-places. The road from Dhyr, it will be seen, meets the main line of communication at Khalka Tak. The names of his stages between Chitral and the southern base of the Durrah Kothul differ from those recorded by Mr. Davies (Appendix XXX., No. XIV.), but if I remember rightly, for I have not the means of comparison at hand, they agree in the main with F. B's itinerary.

45. The local means of communication in Chitral are nothing more than narrow tracks running for the most part high upon the hill side, so as to be out of the reach of the streams which when swollen with rain or melted snow rapidly become formidable torrents.

46. There being no regular army male adults are liable as occasion requires to be called out for military service, and receive in return grants of land either free of revenue or at diminished rates. The more substantial landholders are responsible for mustering two to three hundred retainers each. The Khan's Minister probably much exaggerated the force at his master's disposal when he put it at 12,000 horsemen and 40,000 foot, exclusive of Kafirs, whom he estimated at 12,000 more. Forty years ago Colonel Gardner heard that the Khan could not depend on more than 500 irregular horsemen and 2,000 infantry. The author of the article, already referred to in the Asiatic Society's Journal* for 1864, credited Tajammul Shah, the uncle of the present ruler, with the power of collecting 12,000 matchlockmen in case of necessity, and this number seems quite as large as could reasonably be expected from a State comparatively small. The Mussulmans of Chitral have not a character for courage equal to that of the men of Yassin, Durrail, Hunza or Nuggur. The Kafir subjects of the Khan live on the hills around Kashkar, and like those of their race, who now own allegiance to Badakshan, they parted from their brethren in Kafiristan in consequence of internal dissensions. They have the reputation of being loyal, brave and honest. They contribute yearly to Aman-ul-Mulk's resources two ingots of silver, two female slaves, as much iron as five hundred men can carry and five hundred sheep. The usual weapon with all, both Chitralees and Kafirs, is a musket, sometimes of native make, in which case it has a flint-lock, but more often of Russian origin. The latter are imported through Badakshan and can be bought in Chitral for prices ranging from Company's Rupees 10 to 20. They are made for percussion caps. A few fire-arms are also introduced from Peshawur. Gunpowder is manufactured in the country. Of cannon there are not more than ten, all without carriages. Two of these, which are of iron, were made by a native workman who came to Chitral from Cabul, and of the remainder, which are of brass, four were presented by Mahomed Beg, Governor of Kunduz. Owing to the difficulty of transport in a mountainous country the Chitralees lay little store on their big guns, preferring, if they have the vantage ground, to roll stones and trunks of trees down on their enemy. Bows and arrows are also occasionally used in warfare.

47. The foreign trade is mostly in the hands of strangers, for the Chitralees are a stay-at-home race, content with their small profits from the soil, which suffice for the purchase of such extraneous articles as they require. The summer is the time when business is most brisk, there being then about two hundred shops open at the capital. The principal imports are salt from Kalabagh, and sometimes from Badakshan, whence

---

* Page 128.

also come sugar and articles of crockery; cooking utensils of brass and iron, indigo, shawls, firearms, cloth (lakha) and leather both in the piece and in the form of boots and shoes, nominally from Bokhara, but really from Russia; silk (kanawez), chintzes and tea from Eastern Turkistan, iron from Dhyr, Birmingham ware, cheap piece-goods, swords, drugs and spices from Peshawur. From the last-mentioned place there is a constant stream of travelling merchants, each with his long string of mules, whilst from Badakshan and Turkistan caravans, usually of asses and ponies, come but two or three times in the year. The commodities introduced from British India are said on account of their better quality and cheapness to be more sought after than those from elsewhere. With Cashmere there is no direct trade, owing to the difficulty of communication. The exports are hawks and falcons, which command prices in Peshawur ranging from Company's Rupees 30 to 50, sheep, dogs, unbleached silk and cloaks (chogas) to the Punjab and Afghanistan, and slaves to the latter country, Turkistan and Badakshan. At times there is a considerable trade in grain with Dhyr owing to the greater advantages which the valley of the Koonur has for production by reason of its natural superiority in irrigation. The well-to-do folk prefer foreign cloth for their dress; the poorer classes weave and wear a coarse woollen fabric similar to the "puttoo" made in Cashmere.

48. The income of the State from the land does not exceed Company's Rupees 10,000 or 12,000 annually in consequence of the large alienation of the soil, estimated at four-fifths of the whole, in return for feudal service. The profits on the trade in slaves and animals and the receipts from fines are more lucrative, bringing in a further revenue of some Rupees 40,000 a year. The public expenditure is believed to be of like amount. Such demands as exist on the land are levied in kind at the rate of one-quarter of the standing crop, though sometimes the zemindar is allowed to pay his due in cloaks, furs, oil, goats, sheep, or even in slaves. In each village there is an official whose business it is to take charge of the Khan's share and to place it in the appointed storehouse. It is the surplus of such houses, after the Khan's wants are supplied, which is available for exportation to Dhyr. The grain is usually carried from place to place in leathern bags. There is also a duty of one per cent. *ad valorem* on the sale of all horses intended to be taken away from the country. The duty on imports is in most cases by the weight of load,* not by the invoice. The responsibility for levying it rests with the headman of the locality where the article imported crosses the border into Chitral, he discharging this function not under a farming contract, but in trust for the Khan.

No coin is made in Chitral and though the coins of other countries are more or less common they have no authorized currency, but merely pass

* Meer Izzut-ool-lah, who travelled through Ladak in 1812 A.D., says (Captain Henderson's translation, p.p. 11, 12), that an export duty of Rupees 4 per load was levied at Leh on shawl wool taken to Cashmere. On shawls exported to Yarkund a duty was also levied by weight. Ladak was at that time independent of Cashmere.

in barter from hand to hand like any other commodity. The silver* ingot of Yarkund is in virtue of its purity always acceptable. The rupee of British India, here as in Cashmere, is generally spoken of as the "double," though without the justification which comparison with the more debased issues of the Chilki gives for the term in the latter country. Its value in exchange as against the Nanuk Shahi or Mahomed Shahi rupee† is about one-eighth less than either. No copper pieces are to be found in the country.

The weights are thus given :—

130 Aman Shahi Rupees	...	...	1 seer.
5 seers	...	...	1 man.
16 mans	...	...	1 royal man.
130 seers	...	...	1 kherwar.

The usual prices are one Mahomed Shahi rupee for sixty seers of unhusked rice or barley, and the same sum for half that amount of wheat or husked rice. No accounts are kept, as all transactions are completed at the time. Indeed with the exception of a few Mirzas, immigrants from below, there is no one in the country who can read or write.

49. Chitral possesses vast forests of oak, fir, pine and birch on the slopes of the Hindu Kush and Laspur ranges, which furnish an ample supply of wood for fuel and building purposes. Its fruit trees are the mulberry, peach, apricot, plum, apple, pear, fig, quince, orange and vine. Melons are also plentiful. The chief grains are wheat, barley and rice. Great attention is paid to irrigation. Women and slaves do most of the work in the fields, it being considered derogatory for a free man to engage in such a pursuit. Similarly the men are averse to carrying loads. When not occupied with war their principal outdoor pastime is the game of hockey on horseback, of which they are very fond.

* This is the kurus, worth from Company's Rupees 160 to 166. Mr. Johnson found it current in Khoten. (Report of Great Trigonometrical Survey for 1865-66, page 31.)

† The intrinsic value of the Mahomed Shahi is as nearly as possible the same as that of the later Company's Furruckabad rupee. Mr. E. C. Bayley, of the Bengal Civil Service, to whose kindness I owe this information, has been unable to ascertain for me the worth of the Nanuk Shahi or the Aman Shahi. The local value of the former in Chitral seems to point to its equality in weight and pureness with the Mahomed Shahi. Mr. Bayley has suggested that the latter may be a complimentary term for the British rupee, the Afghan Rupee, or the Russian rouble, and expresses his preference for the second hypothesis. He does not think that the rouble is largely current as yet out of Bokhara. It can hardly be another name for the British rupee as that has already its special appellative.

DHYR.

50. The independent Principality of Panjkorah or Dhyr, inhabited by clans of the Yusufzai tribe, is bounded on the north by the Laspur Mountains, on the west by Kafiristan, on the south by Talash and Peshawur, and on the south-east and east by Swat and Tungeer. At the present time it includes Bajour within its limits. That district had formed part of the dominions of Ghazan Khan, father of Rahmut-oollah, the existing ruler of Dhyr, but at his death it rebelled under its Governor,* Faiz Talab Khan, and was only brought under subjection three years ago. In 1871 it was under the charge of Sultan Mahomed Khan, Rahmut-oollah's younger brother. The men of Bajour have a great name for courage and many find service as mercenaries in the adjacent States, notably in Cashmere. The converging valleys of their country slope rapidly from north to south and are drained by the various streams which, flowing from the mountains of Laspur and Yassin, unite near Rabat to form the Panjkorah. Lower in its course the main stream receives a further addition from the waters of several torrents that issue from the mountains beyond Bajour. The State is said to be much larger in extent than Chitral, and to have twice its population at least, but it has no towns† of any size, nor so much culturable ground as Chitral Consequently in the not unfrequent times of scarcity it relies on its neighbour for much of its supply of grain. The climate in summer is hotter than that of Chitral, whilst in winter there is but little snow, except in the northern valleys. Besides the Laspur route, of which mention has already been made, there is communication with the outer world by a road, practicable for guns, through Talash to Peshawur. The roads to Swat and Bajour are mere tracks. Much of the land under cultivation is capable of yielding two harvests, the spring crops consisting of wheat, barley, peas, beans and lentils, and the autumn crops of maize and rice. A sufficient amount of cotton, tobacco and sugar is also produced for home consumption. Apples, peas and plums are the commonest fruits. Dense forests of ilex, fir, pine and wild olive clothe the hill sides. The chief possessions of the people are herds of cattle, sheep and goats, which they keep for the sake of meat as well as of milk, being great eaters of flesh, and which are cheap in price as compared with adjoining countries. They are fond too of game of all

* The account of Major Montgomerie's sapper (Report for 1870-71 of Great Trigonometrical Survey, p. 1*b*.) would give the impression that at the end of 1870 Faiz Talab Khan was still independent. Mahomed Kurreem Khan, on whom I am dependent for my statement, averred that his own version was correct.

† Major Montgomerie's sapper credits Dhyr itself with 400 houses. (Report of Great Trigonometrical Survey for 1870-71, p. 1*b*.) The author of the article on Kashkar and Chitral, in the Asiatic Society's Journal for 1864, says about 200 houses, not including the citadel (p. 144.)

sorts. Their breed of horses, for size and stoutness, resembles that of Cabul. With the exception of a small contingent of irregular cavalry from Bajour, famous for its horsemen, there is no established army in Dhyr. The cultivators have each his matchlock and can assemble to the number of nine or ten thousand when required, their services being rewarded by grants of rent-free land, not by money payments. This alienation of land revenue, so general in these parts, leaves the Khan with little more income than he can collect by means of a house tax and of transit dues levied from the caravans which traverse his territories on their way to and from Badakshan, Chitral and Yarkund.

YASSIN AND MASTUCH.

51. In order to make a flying visit to Yassin Wuzeer Mirza and Aziz Moonshee on returning from Chitral left the main road at Khalti and regained it at Shaver. The latter omitted to record the names of several small villages belonging to Yassin through which they passed. They stayed three nights at Yassin itself, putting up in the fort, which is made of stone and is situated on an open plain. As it is only capable of accommodating a small garrison, the cultivators, contrary to the usual custom of those regions, have to live outside. The game of hockey on horseback has as much charm for the people as it has for the men of Gilgit, Chitral and Ladak. The inhuman pratice of selling their fellow-creatures into slavery is rife here. Yassin and Mastuch can each on occasion put forward about 2,000 fighting men.

52. The branch of the Kathor family to which Aman-ul-Mulk belongs has, according to Mahomed Kurreem Khan, stood in the relation of paramount power to Mastuch and Yassin since the days of Suleman Shah. This statement is not supported by independent testimony and it would probably be nearer the truth to say that for the last fifteen years a peculiar combination of circumstances has given the Chief of Chitral a voice in his neighbour's affairs not previously allowed. In the last years of his reign (A.D. 1857-60) Gauhar Aman being hard-pressed on his southern border, which then was near to the Indus, by the Maharaja of Cashmere, found it an advantage to win over Aman-ul-Mulk of Chitral to his side. Gauhar Aman died in 1860, shortly before the final re-conquest of Gilgit by the Maharaja. Payal after several vicissitudes has ended by becoming also a part of the dominions of His Highness. This diminution of Gauhar Aman's territory enhanced by comparison the position of the Chief of Chitral, whose heritage still remained intact and justified the prominent part which he has more than once* taken in urging the Mussulman Chiefs of adjacent States to combine in an attack on Cashmere. To these calls both his kinsmen, Malik Aman and Meer Wullee, have at different times responded when in power at Yassin. Of late years the less important district of Mastuch has been administered by Pahlwan Bahadoor, but whether as the Lieutenant of his half-brothers, or as an independent ruler, or as a feudatory of Aman-ul-Mulk, is not clear. The Chitral Envoy placed him in the last category. That the relations between him and Aman-ul-Mulk are intimate is not unlikely, seeing that he is not only the latter's sister's son but also his son-in-law, and that he always keeps an agent at the Khan's Court. On the flight of Meer Wullee in 1870, after the murder of Mr. Hayward, Pahlwan Bahadoor assumed the sovereignty and was still exercising it at the time to which this narrative extends. In area Yassin and Mastuch are said to be equal. At the head-quarters of each is a fort. The people are poor, and have the character of being avaricious and fickle.

* Details will be found in Pundit Mumphool's pamphlet on Gilgit, Chitral and Cashmere.

GILGIT AND PAYAL.

53. Gilgit is a small mountainous district about a hundred miles long by twenty-five miles broad, bounded by Hunza and the Indus on the north-east, and on the other sides by Gor, Durrail and Payal. The indigenous population, although it probably does not exceed five thousand persons, has great difficulty * in maintaining itself owing to the limited quantity of ground fit for cultivation. For the troops at Gilgit, who are in excess of the above stated number, supplies have to be imported from below. This want of food on the spot makes it impossible to keep as strong a garrison as the importance of the place, regarded in the light of a military position, demands, and hence the head-quarters of the Gilgit Brigade are established at Boonjee. The arduous nature of the service, which requires the troops to be always on the watch against surprises over the border, the separation from their families and the severity of the climate all tend to make Gilgit very unacceptable to the Dogra army. The traditions of the country go back to the time of Trakan, the mythical founder of the original royal stock, which was accordingly called Trakanee; but of his descendants the present race know nothing. The extent to which memory now serves them is that the Yassinees conquered Gilgit in the first quarter of this century in the reign of Suleman Shah, Kushwaktia, of Yassin. Azadah Khan of Payal displaced the Yassinees, and Tahir Shah, a relative of the Raja of Nuggur, displaced the Payalees. Tahir Shah died a natural death and left Gilgit to his son, Secunder Khan, who was ousted by Gauhar Aman, Kushwaktia. This was about 1841. Gauhar Aman had only ruled a year and a half when Secunder Khan applied for aid to Ghulam Moheeoodeen, the Governor of Cashmere for the Sikhs, who sent him a regiment or two under Nuthoo Shah, a Syud, native of Goojranwalla, but meanwhile Gauhar Aman had compassed his death. Nuthoo Shah however defeated Gauhar Aman and obtained possession of Gilgit. More fighting followed, but at last a peace was made, under the terms of which Gauhar Aman and his allies, the Rajas of Hunza and Nuggur, each gave a daughter in marriage to Nuthoo Shah. For a few years the land had rest, Kurreem Khan, younger brother of Secunder Khan, being made titular Raja and being allowed certain dues, but the real power resting with the Sikh and afterwards with the Dogra Government, to which Gilgit passed at the same time (A.D. 1846) as Cashmere. Nuthoo Shah changed his master and took service with Golab Singh as did most of the Sikh soldiers, few in number, then in Gilgit. The Raja of Hunza was the first to break the peace by invading Gilgit and pillaging five villages, to avenge which

---

* The revenue of Gilgit is estimated at Chilki Rs. 20,985=Co.'s Rs. 13,115.

Nuthoo Shah went against him, but was defeated and killed, Kurreem Khan falling at the same time. Another force sent by Golab Singh managed to restore order for a while, but enmity smouldered between the Dogras and the tribes surrounding Gilgit till 1852, when the people of Yassin, with the help of the other tribes, drove the Dogras out of Gilgit, the latter, it is estimated, losing 1,500 men. For eight years afterwards the Indus constituted the Maharaja's boundary and Boonjee his advanced post, for a raid to Gilgit in 1855, in which the Dogras merely laid their hands on what booty they could find and retired, cannot be construed into possession. Not till 1860 did the present Maharaja Runbeer Singh, who had succeeded his father three years before, but who had been occupied meanwhile with the Indian mutiny and other matters, take active steps for recovering the district. At the very time that his troops reached Gilgit Gauhar Aman died, and so it came to pass that the Dogras regained the fort without much trouble. They followed up their victory by going as far as Yassin, which they held for a few days and then abandoned. In 1863 some messengers of the Maharaja having been robbed and imprisoned by Malik Aman, Gauhar Aman's son and heir, another expedition was sent against Yassin The defeat was complete and the Yassinees proved that they felt it to be so by paying the tribute imposed on them. Thus matters stood till 1866, when the Dogra troops at Gilgit, failing in an attack on Hunza, gave all the border tribes reason for thinking that they had a chance against them, and accordingly Aman-ul-Mulk of Chitral headed an expedition which invested the fort of Gilgit. The garrison, however, resisted till aid arrived from Cashmere, and as soon as the relieving army had established its footing on the right bank of the Indus Aman-ul-Mulk and his forces withdrew. Meanwhile some of the forts in Payal had fallen, but Sher under Esau Bahadoor, who had a company of regulars to help his own armed peasantry, held out. It being deemed that the troops at Gilgit, which with the addition from Cashmere now numbered about three thousand fighting men, should do something by way of retaliation, a march upon Durrail was ordered, that being one of the tribes which had joined in the late demonstration. The fact that they of all the offenders were most accessible from Gilgit seems also to have influenced the decision. Two divisions were formed, of which one met with a little opposition at a place where a barricade across a narrow valley was defended by Malik Aman and some Yassinees and by the Durrailees, but their position was turned by the Dogras scaling the heights. The other division joined them soon after and together they entered the main valley, but only to find the villages deserted both by human beings and cattle. They occupied four out of the seven forts for a week or so, and then they began to have fears concerning their return, for snow was already falling on the passes behind them, so they were glad when a few of the chief men came in and tendered their submission to make that an excuse for evacuating the country, and even then on the road back hundreds of camp followers, mostly Cashmere coolies, perished from stress of weather. In 1867 Malik Aman of Yassin attacked the fort of Boobur in Yassin, but could not avail against Esau Bahadoor,

who not only held his own but harassed the enemy with sallies till Bukshee Radha Kishen relieved him from Gilgit. Two years later the Hunza people made a raid on Neomal, a border village of Gilgit, and carried off all its inhabitants to the number of about two hundred, of whom they were forced by threats from the officers at Gilgit to restore all that they had not sold into slavery.

54. The main route * from Srinuggur to Gilgit is as follows:—

		Miles.	
1	Bandipoor ...	35	By boat down the Jhelum and across the Woollar lake.
2	Tragbul ...	10	
3	Jotkoosoo ...	10	
4	Kanzlwan ...	10	
5	Gurais ...	10	
6	Bungla ...	6	
7	Mapnonabad ...	6	
8	Burzull ...	6	
9	Cheelawalla Kotee .	7	
10	Juplun ...	7	
11	Draskurm ...	7	
12	Kohdee ...	7	
13	Naogram ...	7	
14	Astor ...	7	River crossed by bridge.
15	Putree ...	6	
16	Dussker ...	6	
17	Doheea ...	7	
18	Ettopeer ...	7	
19	Ramghat ...	7	
20	Boonjee ...	7	Cross the Indus by bridge. There used to be a village here, but only a fort now exists.
21	Syha (Sai ?) ...	10	
22	Purree ...	10	
23	Gilgit ...	10	
		205	

55. Payal is the narrow strip of hilly country intervening between Mastuch and Gilgit. In common with the latter district it has experienced a variety of masters from the time of Gauhar Aman to the date of its conquest in the autumn of 1860 by Cashmere, of which it has since formed a dependency immediately subordinate to the Governor of Gilgit. Esau Bahadoor, cousin of Gauhar Aman, who in

* This itinerary is by Colonel Gardner, who has been over the route more than once. Major Montgomerie's route to Skardo (No. 18 of routes in the Western Himalayas) is the same as far as Burzull, or as he writes it Barzil. To this point he makes the distance 97 miles. Colonel Gardner's estimate is 93 miles. They differ in their intermediate distances.

consequence of family troubles tendered his allegiance to Maharaja Golab Sing in 1848, and who, during the subsequent temporary occupations of Payal by the Maharaja's troops, was entrusted with the management of it, has since its incorporation with Cashmere been in charge of the district. His position, isolated as he is, surrounded by turbulent neighbours and with but little means * of resistance except what his own armed zemindars can afford, is an anxious one. But whatever the emergency he has never yet failed and the result is that he is now regarded as one of the most loyal and trustworthy of the border officials. Concerning the fortified villages of Chroot, Sher, Boobur, and Gakuj along the route to Mastuch, mention has already been made in the itinerary of Aziz Moonshee, and it only needs to be added here that the number of fighting men whom these can together muster amounts to about 1,200. The forts of Gulmoothee, Gulpeer and Sugool can show severally about 50, 100 and 200 men. Every village is in fact a fort, in the upper story of which the people live, leaving the lower story for the cattle. These forts are all small and very crowded. The boundary between Payal and Mastuch is some four or five miles above Gakuj at a point easily recognizable where the valley merges into a narrow defile through which the road to Mastuch runs and at the upper end of which a projecting spur seems at a little distance to bar all further passage. A guard is stationed close by, which is relieved every three or four days from Gakuj. The men take sufficient cooked food with them for the period of their duty at this outpost, as no fire is allowed to be kindled for cooking purposes, flame or smoke being the beacon for danger, and consequently conveying a demand for help. The people of Yassin have a similar look-out on their side of the border.

The more substantial of the zemindars of Payal pay as revenue six kherwars of grain a year each and the smaller ones two kherwars each. Their country is for the most part so sterile that they sometimes find it no easy matter to furnish this small contribution and to provide for their own wants besides.

* He has only one hundred of the Maharaja's troops at Sher.

HUNZA AND NUGGUR.

56. Concerning Hunza, Nuggur and the little States bordering on the Indus below Boonjee I have not been able to ascertain much more than what has already been mentioned in connection with Gilgit, and even the details that follow must be regarded with caution as they do not come from such undoubted sources as the information which has been obtained in respect of other countries. Hunza, or as it is sometimes called Kunjut, is situated between Yassin and Nuggur, with Gilgit on its south-western border. Its ruler, Ghazan Khan, claims descent from Kiris, twin-brother of Moghlut, founder of the reigning house in Nuggur. Yet notwithstanding the common origin of the two houses dissensions between them have been frequent. Between Kiris and the next known name Azashan some links appear, by comparison with the other line, to be wanting. From Azashan the order is as follows:—

Azashan.
|
Hartaham.
|
Kisroo.
|
Shaboos.
|
Moslem Khan.
|
Ghazanfar.
|
Ghazan Khan.

The confidential Minister of the Khan in 1871 was Wuzeer Doolha. The district contains about one thousand houses. The revenue mainly depends on the trade in slaves, which is largely pursued, for the soil yields little more than enough for the wants of the inhabitants. The people are robbers by profession,* carrying on depredations in mounted bodies not only in districts immediately to the north of the Mustagh range, but also as far as Baltistan and the neighbourhood of the Karakorum. They belong to a sect of Mussulmans called Molai, who differ on some points of doctrine from the Shiahs, but agree with them in considering Ali, the

---

* Major Montgomerie's Mirza testifies to the same effect:—"The Hunza people were always noted for their plundering incursions into Little Thibet, appearing suddenly above Shigar by a very difficult road which the survey operations have proved to run over a glacier nearly 64 miles in length." (Report of G. T. S. for 1869-70, page lxii, para. 63.) So also Mr. W. H. Johnson:—"This route (the Karakorum) is sometimes infested by Hunza robbers, who have established themselves at the village of Shingshal, situate a little north of the Karakorum. Only so lately as last season they plundered a very large caravan whilst on its way from Yarkund to Leh and carried the traders and their goods away to their own country, where they sold the former as slaves to traders from Budukshan, Chitral and Khokan.

"I also visited Kirghiz jungle (in October 1865.) It is now visited occasionally by Kunjuti or Hunza robbers. I should have extended my explorations in this direction further, but was deterred from doing so through fear of meeting these robbers, who were reported at that time to be moving about these parts. I saw a large party of them on one occasion, at a distance of about two miles, through a telescope. The Kunjuti robbers, who are not shepherds, lie in wait for caravans at Aktag and Kulanuldi, on the Kugiar route, and carry their captives and plunder to a place called Shingshal, on the north of the Karakorum." (Report of G. T. S. for 1865-66, p. p. 32, 38, 39, paras. 36, 51.)

son-in-law of the prophet, as the first caliph. Hunza disclaims all allegiance to Chitral or Cashmere.

There are direct roads from Hunza towards Budukshan through Yassin and over the Biroghil Pass, and into Taskurghan* over three passes lying between North Longitude 73° and 75°, all of which are practicable for laden animals throughout the year; there is also a track to Baltistan, fit only for foot passengers. There is besides a rough path to Gilgit along the valley of the Hunza river.

57. The genealogical table of Nuggur being like that of Hunza given in direct succession from father to son through many generations is hardly likely to be accurate in regard to relationship, though it may be so in regard to the names of the several rulers. It is stated to run thus:—

Moghlut.
|
Shaha.
|
Hubeeb Khan.
|
Alidad.
|
Daood.
|
Shah Kamal.
|
Shah Ruheem.
|
Furdoos Shah.
|
Gortaham Khan.
|
Khan.
|
Sahib Khan.
|
Doolah (Dowlut?) Shah.
|
Jehangeer.
|
Kamal.
|
Ruheem Khan.
|
Babur Khan.
|
Aziz Khan.
|
Alaf Khan.
|
Zaafar Khan.

* These are probably the Mintaka (most westerly) Kalik and Ghundrab. (See Davies' Trade Report, page ccclvi.) The roads over these passes meet that from Punja to Yanghissar, travelled by Major Montgomerie's Mirza in the early part of 1869. The two unnamed passes between Pamir Khurd and Hunza marked on the map which traces the progress of the Mirza are perhaps identical with the Kalik and Ghundrab. (Report of G. T. S. for 1869-70, map faces page liii.)

The affairs of this little principality are managed by a Council of Elders, in whose deliberations an Akhoond is said to possess much influence.

The population is estimated at 8,000 to 9,000 persons. In old days the people had a bad reputation as marauders, but of late they have settled down to agriculture and have taken more ground into cultivation. In summer they live on their farms, but in winter the majority flock to Chilas, to avoid the severity of the climate which is much more felt in the outlying districts.

59. On the opposite bank of the Indus to Chilas are the little republics of Thalicha and Gor, the first of which is reported to contain no more than nine families, and the second to consist of only three or four small villages. Each presents a few goats occasionally to the Maharaja of Cashmere, an offering which His Highness does not regard in the light of tribute. Durrail comes next, widening out to the Indus like an inverted V and on its eastern side conterminous for some distance with Gilgit. Its villages, all of which are rudely fortified, comprise some six thousand houses with a fighting population of four thousand men, accustomed to the use of swords and muskets. The chief villages ranging in size from five hundred to one thousand houses are Narkal, Samial, Khooshookota, Faboonosh and Gatina; as to their relative position I have been unable to learn anything definite. The declaration of war and the disposal of any important business affecting the welfare of the community are vested in a Council composed of the elders of the various local tribes. The people have a high reputation for bravery. The principal products of the soil are wheat, barley and Indian-corn, but unlike other hilly countries it grows no rice. Beyond Durrail to the west and with its upper valleys overlapping it on the north lies Tungeer, which whilst owning a loose fealty to Yassin virtually manages its own affairs through a Council to which each clan sends a representative. The same may be said of Durrail, notwithstanding that a few of the villages according as they are situated send a so-called tribute to Cashmere or Chitral.

KAFIRISTAN.

60. The country known to modern geographers as Kafiristan* was formerly called Kameh, a term which now applies only to the chief river, to the district in which the river rises, and to those who live near its source, and the only explanation that the Kameh tribe can give of the word is that it is derived from Kam, a great river god, who led them to their present place of abode. The existing name owes it origin to the assumed contempt of the Mahomedan populations of the surrounding States for the hardy mountaineers who despite the repeated attacks of their neighbours have through many generations been successful in maintaining their own wild and superstitious faith inviolate and is commonly accepted by the Kafirs themselves, though without their attaching to it the opprobrious meaning which its bestowers intended. The history of this strange people has never yet been satisfactorily solved, the difficulty of tracing it being enhanced by the absence of records amongst the Kafirs, none of whom know how to read or write. Colonel Gardner succeeded during his wanderings through the country, which extended over some months, in taking sketches of the hieroglyphics, deities and other mythical figures cut on the walls of some of their rock caves, hoping afterwards to obtain a clue to their antecedents; but unfortunately the sketches have since been lost. Of the various conjectures which have been hazarded as to their birth one is that the Kafirs are the descendants of the Macedonian army or of some of its native allies. As bearing on this view Colonel Gardner refers to a local tradition still extant in the Punjab to the effect that Alexander after crossing the Indus on his way eastwards left in a camp near Attock a considerable body of troops, either as a reserve or to cover a possible retreat, whose existence he ignored on his departure from India. In course of time this force was attacked by surrounding tribes and after falling back on the Mahabun, where it was worsted, it gradually retired for safety towards the Hindoo Koosh. The nature of the ground was adverse to pursuit and what was at first sought only as a temporary asylum became the permanent home of the forefathers of the Kafirs. The story receives some support from the unanimity with which all other Kafirs assign Koorshye, considered by some to be identical with Cyrus as the founder of the Khilti tribe. In the southern parts of Turkistan the same hero re-appears as Koorsheh, and amongst the more immediate Mahomedan neighbours of the

---

* Much of the information concerning Kafiristan was obtained from Colonel Gardner, for whose history see Appendix G.

Kafirs as Koresh. * On the other hand the tendency on the part of various Asiatic States, for example Baltistan, Badakshan, Chitral, Wakhan, Durwaz and Dhyr to acquire lustre for themselves by assuming a family connection with Greece is a warning against accepting too hastily a similar explanation in regard to the Kafirs. Another theory is that the Kafirs represent the remnants of the Bactro-Grecian forces in Asia; according to a third account they are the children of those aborigines who on the advance of the proselytyzing Mahomedans fled from the plains to the fastnesses of the Hindoo Koosh rather than submit to the yoke of Islam. To this day many Kafirs claim Afghanistan as the early seat of their race.

61. Kafiristan is shut in by lofty mountains, the Hindoo Koosh forming the boundary between the Khawak Pass and the neighbourhood of the Durrah Pass and spurs of it continuing the line in the direction of Chitral till the range styled Koh-i-Kafir (mountain of the infidel) by the Mahomedans is met. Thence the line runs in a south-westerly sweep to a point near the junction of the Kameh and Koonur at Chigurserai and afterwards curves outward like a bent bow till it rejoins the watershed of the Hindoo Koosh. From this description the outline of the country would be not unlike the shape of a pear. The slope of the Koh-i-Kafir overlooking Chitral is said to have belonged in old days to Kafiristan, but to be included now in the limits of the former State.† Lower down Kafiristan extends nearly to the Koonur. The northern and southern boundaries are estimated to be respectively about 100 and 90 miles in length, the western about 70 and the eastern under 40. The Kameh river, or as it is sometimes called by strangers Ab-i-Kafir (water of the infidel), rising somewere about East Longitude 71°40,' and North Latitude 36°15, near the foot of the Durrah Pass, traverses the country in a south-westerly and southerly direction as far as Runsehgul and afterwards shapes a south-easterly course to Chigurserai.

* Captain Barnes gives a different account: "They consider themselves descended of one Koruhshye, and their Mahomedan neighbours either corrupt the word or assign them a lineage from Koreish, one of the noblest of the tribes of Arabia, to the language of which country they further state that of the Kafirs to be allied." (On the Siahposh Kafirs, para. 2.) The learned philologist, Dr. Ernest Trumpp of Tubingen, who was lately entrusted by the Indian Government with the translation of the Granth and who has a wide personal experience of many Asiatic languages, makes no doubt on such materials as he has been able to collect that the Kafir tongue is a pure Pracrit dialect (on the language of the so-called Kafirs of the Indian Caucasus, page 7 *et passim seq.*) It may also be here noted that the Kafirs whom Dr. Trumpp saw gave the name of their country as Wamasthan, which with great diffidence he suggests (*idem* pages 3,4) may mean the country of light from the Zend word *bama*, signifying light, these regions having been formerly the seat of Buddhism. Colonel Gardner says that he never heard of Wamasthan as the old name of Kafiristan, but that he has heard legends in Kafiristan and its neighbourhood of the deified hero Moh and his wife Mabun and her sister Wámá, who first peopled these parts. The story is that they slept and were awake alternately for nine thousand moons and that they and all their posterity were eventually destroyed by the action of the Kohi Baba which rose up and overwhelmed them.

† Pundit Mumphool confirms this and attributes the submission of its present Kafir subjects, as also of those subject to Badakshan, to internal dissensions (Gilgit, Chitral and Cashmere, page 5.)

62. The accompanying map, which is in fact Colonel P. S. Lumsden's rough sketch filled in with details gathered from Colonel Gardner's manuscript maps, shows the relative position of the principal tribes of Kafirs. These tribes have various sub-divisions, such as the Kameh, Kam and Kamesh of the Kameh, the Atargam, Bairkama, Gadu and Pimichgram of the Kantor, the Devee, Gambheer and Kattur of the Traigama, and the Bangullee, Paintur and Wilwaee of the Waighal. The several districts, even the hills, caves, springs and streams have from time immemorial taken their name from the tribes which inhabit or are contiguous to them. This form of nomenclature holds good, whether the tribe be comprehended in one village or in many outlying hamlets or isolated dwellings. A single hut, though it be twenty miles away from the main village, bears its name as a matter of course. The Kameh, to whose origin reference has already been made, points to regions between the setting sun and the North Star as the cradle of their race. The Khiltis differing from their countrymen's account of their origin speak of Khelt as their founder and attribute to him migration from the north; the Kantor boast descent from Koorsheh, but without recognition of their claim by others, though their antiquity is generally admitted; the Waighal and Traigama tribes date from the renowned heroes Wagh and Trag of whose praises their legends are full.

63. For geographical purposes Kafiristan may be divided into three zones, running parallel with the Hindoo Koosh. The most northerly of these trends by a series of undulating slopes formed by successive ranges of hilly uplands from the crest of the Hindoo Koosh to within eight or ten miles of the river Kameh. The whole tract is rich in forests of pine and deodar whilst in the neighbourhood of its numerous villages, orchards, vineyards, gardens, grassy meadows and spacious pasture lands mark the humble wealth of the people. Many a glen nestles in the hill side, re-echoing the voice of the brawling torrent and from the mountains' foot springs many a rivulet, destined in its onward course to cheer the hearts of the husbandmen whose carefully-terraced fields lie within reach of its influence. Notwithstanding the heavy dews at night the climate is mild and healthy, and in consequence many of the southern tribes migrate here for the hot weather. But the winter with its constant snow is severe. Then the Kafirs usually resort with their families for warmth to the inner chambers of their caves, which also serve them as permanent granaries and wine cellars. The well-to-do persons, who are generally to be found among the priests and heroes, have separate caves for their animals; the poorer, like the Irish, house their beasts with themselves. The colossal idols and the hieroglyphics in some of these caves, which latter none can now explain, seem to point to great antiquity. The Kafirs of this northern region, especially the Khilti, Kameh and Kantor tribes, are much fairer and of lighter complexion than those of the south. They usually have red or sandy beards, whiskers and hair, ruddy, open, weather-beaten countenances, high cheek-bones, large aquiline noses, rather long visages, large foreheads, determined lips, white teeth and big eyes of various shades of blue. In height they average 5ft.

9in. or 5ft. 10in., and rarely is a man found exceeding six feet. They are of strong and well-knit frame, muscular, sinewy and athletic, supple of limb and agile of foot. Their feet and ankles are remarakable for their smallness. They have retained more of the original customs and religious ceremonies than the southern tribes, have fewer Hindoo traders resident among them, and are more averse to strangers. Having little contact with the outside world they possess but few articles of foreign manufacture. Cotton dress is seldom worn by them, their more general covering being the long coat of black coat or bear skin the weaving of which has gained for them the name of Siahposh. For this garment the untanned hide is used, but it is rendered soft and pliable by a liberal application of oil. The hair is retained and the hairy side is worn outwards in summer and inwards in winter. On their feet they sometimes wear sandals of grass or raw hide and their feet are protected with bands of hide much in the same way as the Cashmerees encase theirs with folds of woollen cloth. Of firearms they know little or nothing, their weapons of war being the sword, shield, long knife, bow and arrows, sling, broad-headed spear with shaft six to seven feet in length, battle-axe and leathern rope with noose attached; some also use heavy clubs, which they carry in the waist-belt. In character they are wilder, fiercer and if possible prouder and more independent than the men of the south. The difference is so striking in many respects that Colonel Gardner considers it likely that the Kafirs of the north, together with those who live about the Kameh, whom they closely resemble, are distinct in origin from the southern Kafirs and on this supposition he would explain the apparent inconsistency of their myths by saying that the present people are of different races and that they emigrated from different localities and at different periods. The Kafirs of the north intermarry among themselves and only very occasionally with those of the central zone, but with none others. Though they will not marry the widows or daughters of Hindoos who have died in the country, they have no objection to appropriating them as concubines. The male children of such deceased Hindoos are carefully reared and are either adopted as children or made household slaves, and when grown up they are married to women of their own position chosen from the tribes of the central region. The Khilti, Kameh and Kantor, and even the Peh and Kai, cannot marry till he has killed at least one Mahomedan in fair encounter, any man killed by stealth not being admitted into the calculation, and according to immemorial custom any bridegroom of the Kafirs, who has not killed a Mahomedan, must have his food served to him from behind his back at the marriage feast.

64. The central zone stretches from eight to ten miles on either side of the Kameh, and includes the valleys of its tributary streams. Within this belt of country many well-watered and highly-cultivated patches are intermingled with rocky heights favourable only to the growth of forest trees. The inhabitants of this tract differ so far from those of the north that they have more intercourse with foreigners, intermarry with the Southern Kafirs, though only with members of the chief families, pay greater attention to agriculture and are less strict

in their ceremonial rites. Light ploughs drawn by men or women, for draft-cattle are not known, are occasionally seen; a few fire-arms of the rudest description are treasured by their fortunate owners, and with the experience of more deadly weapons they have abandoned the use of sling and club.

65. The Southern zone has not much in its outer appearance to recommend it, as the whole face of nature has been distorted by the volcanic action of former days which has left little but sterile crags, deep ravines and confused masses of broken rock. On such patches of fertile land as have been spared the Kafirs have fastened and have made the best of their opportunities. But the isolated huts and tiny hamlets near the beds of the streams or the caves in the cliffs used as permanent dwelling-places prove only too surely the general barrenness of the track which forbids the congregation of many on one spot. The people are a hardy race, usually of dark complexion, eyes and hair, slighter in frame than the Northern* tribes, but still not lacking in muscle and litheness. In temper they are strangely vindictive. An insult once offered is never forgiven. They are persevering in a high degree, patient under hunger, thirst, cold, heat or sickness, indifferent to danger and reckless of life. The true hero with them is he who falls on the field of battle covered with wounds. They are fond of change and restless if they remain long in the same place. Hence a greater familiarity with persons beyond their border, and as one result of such intercourse the existence of the Neemchas or half-Mussulmans, notorious for their slaving propensities. It is a curious fact that in the south there are several families the members of which are fully as fair as the Khiltis, and these families all claim high descent, and in common with the heroes are looked up to as the Chiefs of the Southern tribes. The heroes of the Traigamas and Waighals and descendants of such heroes make solemn vows of maintaining celibacy till they have slain three Mahomedans in open fight. Notwithstanding the unfavourable circumstances of their country the Southern tribes always manage to produce sufficient food for themselves and their flocks. The summer is hotter and the winter less severe than in the north, and this together with the nature of the soil accounts for the superiority of the grapes of the south.

---

* Probably the three Kafirs with whom Dr. Trumpp conversed were Southerners. His description is as follows:—

"It has been so often stated by travellers that I myself was led thereby to expect that the Kafirs had more or less European look or features. However, I was utterly disappointed in this; they had no blue eyes, nor light hair, like the Saxon race, nor a white skin either: they were in all respects like the natives of the Upper Provinces of India, of a swarthy colour, dark hair and dark eyes; only their faces were more reddish, which may be easily accounted for by their liberal use of wine; for when Colonel Edwardes asked them what they wished to eat and to drink, they answered 'A mashk of wine every day.' It may fairly be stated that their features betray at once their Hindoo origin, and if dressed like Hindoos they would not be distinguished from their countrymen of the plains" (on the language of the so-called Kafirs of the Indian Caucasus, page 3). Colonel Gardner declares that some of the Southern Kafirs are as dark as Bengalee peasants.

66. Of the seven routes by which so far as is known communication between Kafiristan and the outer world is possible, that from Farajghan over the Khawak Pass may be the first described. This road, owing to the length of time that the snow lies, is only open for four or five months in the year. The whole pass* is difficult and the worst part of it is the descent on the northern side, which is very steep and at one point nothing better than a slide over the slippery surface of massive rocks for a distance of some three hundred feet with deep precipices on each side. The Kafirs sometimes glide down it seated on grass cushions, but even they, hardy mountaineers though they are, find it no easy matter to keep clear of the precipices† and to lessen their speed so as to avoid falling over a projecting ledge of ice which occurs at the bottom of the slide. The more usual course is for men and horses to be let down this part of the descent by ropes and to be pulled up in the same way when approaching Kafiristan. It is said that Tamerlane‡ had the rashness

---

* Wood who ascended this pass from Inderab in April 1838 writes of it as one glistening sheet of frozen snow and says that the rise was remarkably uniform. Lower down on the same side (northern), where he missed the road, he pushed his pony "at a glassy steep" to reach it again and ended by he and his pony when nearly at the top falling to the bottom of the steep. (Oxus, 2nd Ed., pp. 273, 274).

† Mahomed Ameen, the Yarkundee, the same who was Adolphe Schlagentweit's guide to Yarkund in 1857, thus describes the Nuksan Pass, which lies next but one to the east of the Durrah Pass :—

"On the Chitral side of the Nuksan Pass men crossing from the Badakshan side have to slide down upon the frozen snow on a leathern shirt. Ponies if taken by this pass are tied hands and feet *(Sic)* after having been relieved of their burden and then rolled down upon the snow. By these processes both men and beasts generally reach the base of the pass safely." (Davies' Trade Report, page ccclxii).

‡ So remarked Colonel Gardner in his original conversations with me, and so it is recorded in manuscript papers of his of long-standing. On returning from Cashmere I found a slightly different statement by Captain H. Grey in his note on the inhabited portions of the Hindoo Koosh, that Kafiristan had "been at various times invaded, but never with success. Tamerlane penetrated it in two columns from Punjshere and Badakshan, and claimed some success for the one under his personal command, erecting a pillar to mark the scene of his victory. The column that moved through Badakshan was disastrously repulsed." Elphinstone alludes to an interesting account by Price, whose work I have not got, on Tamerlane's expedition into the country of the Siahposh Kafirs, which preceded the invasion of India. (History of India, 4th edition, p. 357.) In answer to a further reference, Colonel Gardner has written thus :—"There are legends not only amongst the Kafirs, but among all the Mahomedan tribes along the northern base of the Hindoo Koosh, that the Emperor Baber or Tamerlane (I really now forget which) had marched with thirty to forty thousand men from the Khawak Pass to Derbund and Farajghan, and in his attempt to cross at those points he was met and routed with severe loss—it is said, half his army—by the united Kafirs. And as a kind of corroborative evidence of this event the Neemcha priests at their shrine, some twenty-five miles north-east of the Khawak Pass at the northern base of the range, show a tablet (they showed it to me) with a long Persian or Arabic inscription which they said was the Sultan's solemn warning to all his successors never again to attempt the invasion of Kafristan. And they boast that consequently no attempt of the kind has been ever made since." Probably Colonel Gardner's first impression that the invader was Tamerlane is the right one. Wood (Oxus, 2nd Ed. p. 272) writes in a note that "it is the generally received opinion that this (the Khawak) is the pass crossed by Alexandria when coming from Bactria, and also by Tawmir on his advance to India." In Colonel Walker's map of Central Asia there is a place marked Timouree Shah to the south of Farajghan.

to attempt the invasion of the country by this route or one near it with 30,000 men and to have lost the greater part of his troops in striving to force his way through the opposing Kafirs before he gave up the attempt. Chengiz Khan is reported with more prudence to have reconnoitred the spot and to have pronounced it impracticable.

67. Another route is by Chigurserai. The passage of the Koonur is accomplished on inflated buffalo hides or in boats, the frame of which is of wicker-work. In his onward journey to Kafiristan the traveller, unless guided by experts, is likely to be lost in the maze of ravines which intervene before he can reach any habitation.

A third route lies by the Kafir Pass, which lies a few miles to the south-east of the Durrah Pass. This is the way which Colonel Gardner took on entering the country. In character it much resembles the Farajghan route, with this exception that instead of one there are two dangerous slides over rock, and all the gradients being sharp and the incline being continuous it is one long climb until the sources of the Kameh river are reached. Here as the climax of difficulties there are several broad chasms to be crossed, the channels of roaring torrents, with no better bridge than a pine tree thrown across from ledge to ledge.

The fourth pass, between the Khawak and Durrah Passes, goes through the country of the Khiltis down the wall-like face of the Hindoo Koosh in the direction of Jerm.* High up the range on its southern side are verdant meadows and forests, crowned with the everlasting snow. The descent on the northern side begins with a zigzag path leading to a nest of spacious caves cut out of the solid rock, the entrances to which may be descried from afar. From the shelf on which these caves open are several tracks, consisting for the most part of a succession of the rudest steps, with only space enough on each for the foot to get a holding, over which the Khiltis move with nimble tread, and with no more support than what the overhanging bushes land.

Between the last route and that over the Khawak Pass, but nearer to the latter of the two, is a pass, locally known as the Neemcha Duz, on which are the remains of some old temples, and a number of caves of artificial size, the priests of which treasure a large slab, already referred to as containing Tamerlane's warning to his successors. The broad edge of this stone is covered with representations of tridents, fire altars, birds and animals, all in high relief. The stone is washed daily by the priests.

The remaining routes run westwards, one from the base of the Nuksan Pass above Arkari and Lutka and the other from Shugur above Chitral and Kashkar up the Koh-i-Kafir, which they cross by distinct passes the names of which Colonel Gardner could not recall.

68. Of the abovementioned routes the first three only ...ne-giving others than Kafirs. For the coming and going of the

* This is probably the pass of which Wood heard at Gaokhana. (... by the Gonds for p. 202.)

through whom much of what the Kafirs want is supplied, certain restrictions exist. Their entrance, for which there is a given day in each month, must have the sanction of a tribal Council of Elders. The business with which they are concerned must be for the benefit of one or other of the Kafir tribes and as a rule they must come singly and unarmed. Thus defenceless the Neemcha is carefully escorted over the border to within two or three miles of the nearest habitation of the tribe whose interests he is serving. Here he remains well guarded for twenty-four hours from sunset to sunset, during which time he must transact his business. He is then taken back with as much caution as when he was brought. The reason for all this surveillance is that the Neemcha may not kidnap any one away for sale in the markets of Cabul, * and Turkistan. Hindoos and other uncircumcised persons may be introduced on the word of a single elder or priest.

69. The Supreme Deity of the Khiltis enjoys the triple character of creator, preserver and destroyer, and is adored by them under the name of Dogan or with alliteration Dogan Ogan. Amongst the other Kafirs Emri is the chief object of worship and after him Mahadeo. Next in order come the deified heroes of other days of whom the most important are Zei, the god of fire, Truskun, god of war, Kaunthar, Ogeh, Ball, Kull, Hersh, Bruk and Moh. Besides these each river, mountain and cave has its spirit; and there are too the lesser gods of night, disease, earthquake and storm, all of whom are propitiated with sacrifice as occasion demands. Fire and water are adored as the first principles of nature, and the sun, moon and stars because they are the emblems of light. The Khiltis pay special respect to the North Star saying in their poetical figure of speech that their cradle lies under it. The other tribes have a preference for the evening star, the priests falling prostrate before it as it appears and not moving so long as it is visible. Time is calculated by moons. The numerous idols of the gods are invariably fashioned either as a man or a woman. Emri is usually represented in a standing attitude with a crescent over the right side of his head and with a spear in his left hand. His forehead, face and mouth are smeared with the blood of recent sacrifices.

The Kafirs hold the doctrine of transmigration to the extent of believing that vitality when extinguished in one body passes into another body of the same species, but they do not associate with such change any idea of reward or punishment for actions done in the flesh.

---

* Colonel Gardner agrees with Colonel Lumsden's authorities (Mission to Kandahar Appendix F., paragraph 27) that the Afghans prize Kafir slaves for their faithfulness and courage. The former told me that when Hubeeboolla Khan, with whom he was long [illegible] put to death some of the ladies of his family to save them from a worse fate at the [illegible]nds of his enemies their Kafir slaves begged to be cut down also and on being refuse[illegible]d plunged their daggers into their own hearts, considering life no longer worth having. [illegible] Pundit Mumphool, on the other hand, describes them as "the most untractable and [illegible] revengeful" of all the slaves from Central Asia, and gives the palm for fidelity and [illegible] submission to the Chitrali slaves. (Gilgit, Chitral and Cashmere, pp. 4, 5.)

70. There is a distinction of the priesthood into *zeis* and *utahs*. The former are hermits, pledged to celibacy, and forbidden to live in villages. The latter may marry and are not restricted in the choice of their dwelling. The wealth of the latter, often considerable, is mainly derived from the offerings to the idols whose service they perform. There is also a third body, consisting of hereditary soothsayers, styled in the vernacular Dils, whose advice a Kafir always seeks before undertaking any matter of importance. Sacrifices are performed either in caves of traditional sanctity or in the open plain. The ceremonial is as follows :—A circle of a hundred feet or so in circumference is drawn and marked out with fresh boughs of willow, juniper or pine. Within this no one except a priest may enter. The number of goats, * which are the substitute for the human victims of old days, varies with the importance of the occasion from one to nine. The animal having been previously well washed is brought into the ring and thrown on its back with its head towards the East and is kept steadily in this position by the attendant priests. Then the chief *utah* present after invoking the God in whose honour the sacrifice is plunges a straight knife into the goat's throat and with one circular movement almost severs the head from the body. The blood is either collected in bowls, whence it is sprinkled on the leafy ring, or else the animal is carried round the ring for the purpose of letting the blood fall thereon, this purifying process being indispensable. This done the body is carefully opened and the entrails, liver and heart scrutinized by the priests, who may not however reveal the result of their divination until three days have elapsed. The body is afterwards taken out of the ring and roasted whole. When the cooking is done the whole tribe, women excepted, range themselves on the outer edge of the circle, and receive their several portions at the hands of the priests. In the same way the wine, supplied by some liberal-minded member, is distributed. The wine is served in bowls of wood or stone; the meat in wooden platters. There being no distinction of caste it often happens that three or four eat from the same platter. As a substitute for salt, which is rare in Kafiristan, saline herbs, indigenous to the country, are used for a relish. Rice and wheaten cakes, though procurable, do not usually form part of these sacrificial feasts. When all the men have finished their meal musical pipes, tambourines and drums are introduced, and dancing and singing are begun. At this juncture too, the women, taking their seats at a little distance from the men, come in for their share, and afterwards if their priests give consent they join in the dance. Far into the night, till daybreak sometimes, and on rare occasions for some days and nights uninteruptedly, the feasting continues. Every tribe has an ordinary feast twice a month on the occasion of the new and full moon, and an extraordinary one in honour of the new year. In addition to these, there are feasts on the occasion of the name-giving

* Cocks, which are still used by the Newars of Nepal and I believe by the Gonds for sacrifices, sometimes take the place of goats.

of infants, which takes place forty days after birth, on the occasion of marriages and deaths, the installation of heroes, the proclaiming of war and peace, or when it is necessary to appease the gods for the averting of sickness or some other general calamity.

71. A tuft of the slain man's hair is the Kafir's token of victory over a Mussulman, and of these a Kafir to be a hero, which is the highest rank in their social scale, must have not less than five. Few in modern times have acquired more than thirteen though tradition credits heroes of former times with scores. Should the descendants of a hero fail during three generations to kill a Mussulman, his family loses the dignity which his prowess inaugurated for it. Although the hero receives no presents or emoluments from his tribe the first seat at feasts is his; he steps aside from his path for none but heroes of more tufts than himself; he has a voice in the general conclave of his order in the declaration of peace or war with foreigners; and if possessed of nine tufts he may three times during his life claim in marriage for himself or his son a daughter of any family in his tribe. It is to its heroes and high priests, assembled as a Council of Elders, that the tribe looks for the head in the event of intertribal wars, which are frequent. In cases of the murder of a member of a tribe it is the duty of the Council to warn the offender that he must seek pardon at the injured family's hands, or take the consequences of their vengeance. So strong, however, is the spirit of vengeance that the death of a relative is rarely forgiven unless it prove to be an instance of unintentional manslaughter. The only course left to a murderer is to seek safety in flight with the certainty that circumcision will be his lot* when he enters a Mahomedan State. In regard to other crimes the Council can only use their good offices and advise a given course though without any power of enforcing their view. When danger from without threatens the whole community the call to arms is by signal fires, the number and position of which denote the nature of the order. Theft, considered much more disgraceful than murder, is very rare. The Kafirs are apt notwithstanding, like most oriental races, to express a desire for things belonging to their neighbours which take their fancy, and which in such cases are usually given. For adultery, which also seldom occurs, death is the penalty by stoning. Blood-feuds, both between tribes and individuals, are common, but they may be reconciled by one side giving a daughter to the other in marriage. In such case no dowry is allowed. Amongst themselves peace is concluded by kissing the bow of an antagonist or the nipple of his left breast, or by licking a piece of salt. The last custom also obtains amongst the hill tribes of Eastern Turkistan.

72. The hospitality of the Kafirs to all but Mussulmans knows no bounds. This trait in their national character may perhaps be accounted for by the fact that according to their creed liberal hospitality is enough

---

* Such a person falls under the category of Neemchas.

to deify a man. A Hindoo mendicant is a specially welcome guest. For the first few moments a stranger may doubt their intentions, experience having taught them to beware of Neemcha kidnappers. But when their suspicions on this score have been set at rest they vie with one another for the honour of entertaining him, and his progress from village to village, or from tribe to tribe, is attended with music, singing and other marks of rejoicing. On arriving at the dwelling of his host the choicest wine and bowls overflowing with milk and curds are given him to drink. His feet are well washed and he himself is shampooed by lusty hands. His ablutions over, he is ready for the feast which has meanwhile been prepared. Seated on the greensward he receives his portion of the fatted sheep, killed expressly in his honour, immediately after the heroes and priests have been served and before all other male members of the tribe. Not unfrequently his presence is made the excuse for further raids on the flock; yet whatever the number of dishes set in front of him he is expected to eat heartily of all, for not to do so would be tantamount to a reflection on the goodness of the entertainment. Late into the night continues the revelry with constant libations of wine and songs, until the elders give the signal for retiring, when the guest is led to his bearskin couch amid the merry talk of his companions, the clashing of spears and battle-axes and the discordant music of the fifers. During the period of his visit there is a recurrence each evening of this joviality. But woe to him if on his taking leave he makes an attempt to acknowledge the kindness shown to him by any substantial return. His blessing and his thanks alone may testify his gratitude, no greater insult being conceivable to a Kafir than that his parting guest should offer him a present. Amongst themselves the Kafir, who should reject the wine held out to him in a spirit of good fellowship, might consider himself fortunate if shown the door with a whole skin. Not rarely the knife has been drawn to avenge a refusal under such circumstances. Plea of sickness, when urged on a person's behalf by an elder with hand on heart or beard to prove his sincerity, alone avails as an excuse from drinking. But in such case there follows a remedy, rather worse than the wine cup, in the shape of a large bowl of hot clarified butter, which the sick man must swallow, or if not, he will be seized and shampooed with such vigour as will cause his bones to ache for days afterwards.

73. The men are obedient in battle to their heroes; when not engaged in war they occupy their days in hunting and warlike amusements and their evenings in recounting the exploits of their favourite heroes, and in drinking, singing and dancing. For these purposes they meet often in numbers at one another's houses. Trade and agriculture they despise, leaving the former to the Neemchas and the latter, together with all household duties, to their women and slaves. They eat, and as a rule dance apart from the women. The only service which the men will take is that of shepherd, and that only when hardpressed by poverty. Although the Mahomedans are their inveterate enemies the Kafirs will

only initiate an attack under grave provocation, such as the kidnapping of their women and children. Then they will vow death to the offender and haunt his village, regardless of privations, till a fit opportunity occurs for retaliating. On these occasions neither the women nor children of the enemy are spared, not even to be kept as prisoners, their practice being to avenge themselves on every one without distinction. Only under such circumstances does their sense of honour allow them to kill by stealth. Great regard is had for a truce, which however according to their rules cannot last more than a month unless specially renewed. Should circumstances within this period induce a Kafir to wish to break through a truce he gives due warning to his foe.*

74. The women, who are generally speaking fairer than the men, have bright blue eyes, transparent skin, a warm complexion, very white teeth and brown hair often falling low over the shoulders in ringlets. In the slave markets the value of a Kafir girl is in proportion to her looks, a thousand to twelve hundred tillas of gold not being thought too much for a maiden of uncommon beauty. Azeem Khan, brother of Dost Mahomed Khan, had a slave of the Khilti tribe in his harem, for whom he paid two thousand tillas.† The women are lively, industrious and attached to their husbands, whose good-will and affection they are ever anxious to conciliate. Before marriage they are allowed a considerable amount of liberty, which occasionally results in a lapse from virtue. Such a shortcoming, however, is not regarded as seriously as adultery, and it usually happens that the erring couple make amends by matrimony. The ordinary age at which women marry is 18 to 20, and of the men 25 to 30 years. Polygamy is allowed, but the men of greatest wealth seldom indulge themselves with more wives than three, though they often have concubines besides.‡ On this subject, and in regard to the ceremonies connected with births, marriages and funerals, Colonel Gardner has nothing to add to the interesting particulars gleaned by Colonel Lumsden.

---

* Several charges have been of late brought against the Kafirs of their marauding propensities. (Pundit Mumphool in regard to their excursions on the Durrah and Lahauri Passes (Gilgit, Chitral and Cashmere, page 5.) Major Montgomerie's Mirza in regard to the road between Zebak and Chitral (Report of the G. T. S. for 1869-70, page lxviii); Major Montgomerie's Sapper (Report of the G. T. S. for 1870-71) in regard to the road between Dhyr and Chitral and the neighbourhood of the Durrah Pass.) The last of the three only encountered such marauders, and Colonel Gardner, to whom the statements of all three were made known, questions whether the malice of Mahomedan informants has not exaggerated the case against them. His experience of their character leads him to believe that it is in a spirit of vengeance for their kidnapped women that they cross the border and slaughter indiscriminately, and that if left alone they would live peaceably at home. Wood's remark concerning the Huzaras of Cabul, that they "speak with detestation of the practice of man-stealing and never mention the Uzbegs who enslave them but in terms of loathing and hatred" (Oxus, 2nd Ed., page 128) is equally true of the feelings of the Kafirs towards their Mahomedan neighbours. Wood himself heard much the same defence of his countrymen by a Kafir as Colonel Gardner (p. 186), and also had reason to believe that vengeance was the object of their raids (pp. 169, 172).

† Burnes speaks of the high prices readily given for Kafir slaves (On the Siahposh Kafirs, paragraph 9).

‡ Polygamy is common among the Kafirs, and like the Jews and Mahomedans the surviving brother takes the widows on the death of a brother; landed property of the family is always divided among the widows, while the rest of the substance is equally

75. The chief implements used in tilling the land are a pointed stick shod with iron, a wooden fork of three prongs, a wooden mallet and a reaping hook. The stick is for weeding or scratching light soil sufficiently to admit of sowing; the fork is used in heavier ground as a substitute for the plough, which is barely seen. It is struck with considerable force into the ground and then pulled forward by a rope attached to its upper end, thus causing the soil to be turned over and broken into large clods, which the mallet in turn reduces. A similar practice obtains in Wakkan. Much attention is paid to irrigation and manuring. The work in the fields is

---

distributed among the sons; daughters being supposed to live with and assist the mothers until disposed of by marriage, have no share in the inheritance. The condition of women among these tribes is much less restrained than among Mahomedans; they do not conceal their faces, and wander about at pleasure, but are never allowed to eat at the same table with men.

When a marriage has been determined upon between the members of two families, a party of elders meet and arrange the amount of dowry, which is generally paid in sheep or goats. On the day of the wedding the friends of both parties assemble at the house of the father of the bride, who provides a sumptuous repast. The ceremony commences by the attendant priest sacrificing three or four goats over bundles of dried juniper or yew branches collected on the ground; some of the blood is waved towards the four corners of the earth, supposed to be in the direction of the abodes of each of their deities, who are called on by name, and a portion of the blood is then daubed on the forehead of the bridegroom's father, the remainder being burnt on the dried bushes just mentioned, the flame being increased by the oblations of the guests, which consist of oil, butter and cheese thrown on the flame to feed the fiery element. The repast is now served up upon round tables, while the guests sit on three-legged stools. This concluded, the bride is produced, bedecked in all her finery, and accompanied by her husband walks off to her future home, distributing dried fruits and confectionery to all whom she may meet on the road. Arrived at the threshold, the sacrifice of goats is again gone through, but the blood this time is sprinkled on the face of the bride's father. Both parties publicly accept each other as man and wife, the priest invokes a blessing on the union, and the ceremony is wound up by the guests partaking of a second sumptuous repast provided by the bridegroom's father.

Attached to each Kafir village is a lying-in hospital, to which all wonen are obliged to retire when about to be confined, as the birth of a child within the precincts of a village is supposed to bring down the wrath of the gods in the shape of famine or pestilence. At the end of forty days the mother returns to her home, a great feast is given, and the "little stranger" has a name given him.

Kafirs, like many more enlightened nations, appear never thoroughly to appreciate a man's deeds until he is beyond all thanks, for the great event in a Kafir's history is his funeral: on this occasion the body is dressed out in its finest attire and laid on a bed: the whole population of the village assemble at the house, and keep up a perpetual round of dancing and singing, the men in one party and the women in another, the body being taken up on the bed at intervals and carried up and down the room; in the case of a notable, this ceremony continues for eight or ten days, during which time all present are feasted and regaled with wine, excepting the immediate relations of the deceased, who are supposed to be in too great grief to care for such things. After the feasting is finished the body is placed and nailed down in a box, which is carried to the summit of a hill or other conspicuous spot, and placed under some shelving rock sheltered from the weather, and the spot marked by a cluster of flags mounted on long poles. If the man was a very great worthy his bones are treated to a new suit of clothes, a second commemorative feast, and a new box at the end of five years. But should he have fallen in a quarrel among his own tribe he receives but a small portion of these honors. The remains of ordinary folks are simply closed in a box and carried to the top of some adjacent mountain, and there left without further ceremony. In the case of a distinguished warrior, who has fallen in battle at a distance from his home, or under such circumstances that the body cannot conveniently be brought home, his friends cut off his head and bring that home to receive the honors, a body of straw being substituted in the clothing to complete the figure. *(Lumsden's Mission to Kandahar.)*

mainly done by the women of the household, whilst the slaves have the charge of the gardens and vineyards, the neat appearance of which is remarkable, for next to his arms a Kafir prides himself on the tidiness of his land. The slaves consist of destitute orphans, both of Kafir and Hindoo origin, and of their descendants, to whom as being born in the household the term Khanazad might be appropriately applied. Although a slave is subject in all things to his master's will, risking even life for disobedience, he has no reason to complain of his treatment if he is industrious, and practically his condition is more that of a family servant than a bondsman. Only when in extreme distress will a Kafir sell a slave, and in such case the slave must not be related to him by tie of blood or clan, for to sell a relative or tribesman would involve on him outlawry, not to say death, in return for the disgrace thus brought on the community.

76. The main products of the soil are wheat,* which in the form of bread is the staple food of the country, millet, barley, buckwheat, oats, peas, green herbs (sag) and oilseeds, and in the low lands rice, grapes, apples, pears, peaches, apricots and mulberries are plentiful. From the juice of the grape are made various kinds of wine, all still, ranging in here from deep red to pale straw colour. Colonel Gardner considers their quality to be superior to that of any other of the indigenous wines of Central Asia which he has tasted. The pressing is done in wooden troughs whence the liquor passes through a sieve of grass into stone jars as much as six feet in height and in these it is left to ferment and settle. The scum is removed daily and the last operation is to draw out the sediment carefully. This done the wide mouths of the jars are stopped with earthen cups, grooved on the inner rim so as to ensure a close fit and smeared all over the outside with soft clay. The jars have from two to six handles, according to their size. The wine is brought to table in wooden beakers, bottles not being known, and is drunk out of stone goblets; cups of silver or other metal are rare. Bread is made in round loaves, the diameter of which is about three feet and the height one foot. Dried mulberries† are often mixed with the dough to sweeten it, just as dried apricots are used in Cashmere by the poorer classes to sweeten their tea. The winter supply of bread is made in one batch and stored away together with the dried vegetables till required. Apricots and mulberries when intended for winter use are pressed into large balls or cakes, much as the Arab does with his dates. Good vinegar is made from grapes; bread steeped in wine lees is a favorite dish, and all animal flesh, except of course that of carnivorous beasts, is in general request. The most common kind of indoor lamp is a wick floating in oil. The flambeaux for out-of-door use are made of strips of pine, wrapped round with rags, which have previously lain long in turpentine and are proof against a strong wind.

77. Most of the villages are situated on a plateau or on the terraced slopes of a hill, though the Khiltis prefer clearings in the heart

---

* Much of the wheat is of very large grain like that of Gilgit, specimens of which may sometimes be seen in the markets of Cashmere.

† In the Kohistan flour is made from the unripe mulberry. (Wood's Oxus, page 276.)

of the forest. The houses are seldom less than two stories high and are roomy. The excavations for the foundations are sometimes turned to account as wine or grain cellars. The walls, generally white-washed, are of stone set in mud and further strengthened with timbers after the fashion which may to this day be seen in parts of England, and specially in Lancashire. The staircase formed of two or three logs laid side by side and notched into rude steps is on the outside; the latticed windows are protected with shutters and the roofs are high-pitched. The household furniture which consists of chairs low-seated and high-backed like a *prie dieu*, stools, short-legged* tables and massive four-posted bedsteads is noteworthy for its elaborate carving. In the centre of the room is a circular basin-like hollow for fire. In each village it is customary to have a good-sized house set apart for the meeting of the elders and for the transaction of all business affecting the tribe. Here too are lodged the strangers and wandering merchants from whom they obtain in barter the woollen and cotton stuffs which, specially in the south, are supplanting the skin dresses and home-spun which satisfied their forefathers.

78. The priests and heroes are the most well-to-do of the community, their wealth consisting of flocks, herds and country produce. Independently of clothing and salt the Kafirs have few wants to be supplied from abroad. The iron required for their weeding staff and reaping hooks is brought from Dhyr or Afghanistan; their coarse sugar is also an imported article. In return they give copper ore and lead with a considerable mixture of silver. They will accept coin, but retain it to wear as personal ornaments, and not for use as currency. They have no coinage of their own. Such trinkets as they possess are made by jewellers from British India, who take an occasional tour through the country, being handsomely paid for their labour with the weight of the trinket in the metal of which it is made. The alluvium brought down by some of the streams contains enough gold to be worth the trouble of collecting. Their mode of operation is to stretch across the stream at a point where it is running strong a sheet composed of sheep-skins sown together, the size of which corresponds with the breadth and depth of the water. This is fastened to each bank with ropes weighted with stones along its lower edge so as to sink to the bottom. The fleecy side is turned up-stream and catches the grains of gold. After an immersion of some days the sheet is taken up, dried and unpicked, and

---

* Burnes on the authority of a Kafir youth whom he met at Cabul wrote thus :—

"They have no tables; the dish containing the meal is placed on a tripod, made of iron rods of which Deenbur (his informant) and his companions made a model for me with twigs. They assemble around this, and eat sitting on stools or chairs without back." (On the Siahposh Kafirs, paragraph 4.)

"Colonel Gardner, on having this brought to his notice, has replied 'what I saw were wooden, low-seated, high-backed chairs, seats four to five inches from the ground, and backs three to four feet high, and elaborately carved. The tables were square wooden articles of about the same height as the seats of the chairs and were both small and large and somewhat like the Indian Chowkee (wooden frame), but more elaborately worked on the sides. Also well-smoothed strong planks ranged along one or more sides of their rooms one-half to two feet high and with strong supports.'"

then each skin is held over a cloth and well shaken till such gold as it contains falls out. The proceeds of all the fleeces is fairly divided amongst their owners.

79. The Kafirs have various herbs, in the efficiency of which they believe as medicines. Plastic earths mixed with oil is much used for wounds and the value of splints in the case of broken limbs is recognized. The commonest ailments are ophthalmia and fever. They complain much of the periodical ravages of small-pox at intervals of ten to fifteen years, which with other bodily ills they attribute to the influence of the evil eye, and believe that only the incantations of soothsayers or sacrifices can avert. A story still exists of two "red devils" who entered the country from the north in the first half of the eighteenth century having brought the disease with them, and of their having been thrown down a precipice in consequence. Colonel Gardner hazards the conjecture that they were* Missionaries who thus lost their lives by the misfortune of arriving simultaneously with a severe burst of small-pox. A few leaves of a Greek Testament were given to him as the only remains of their property, but these he no longer possesses, and though he believes that initials were on them he cannot remember what they were.

* The Natives of Mastuch have a tradition that some ruins under the western edge of the Karakorum range are the remains of a European monastery, to which no date can now be assigned. At the time of Marco Polo (the latter half of the thirteenth century) writes Colonel Yule, the Nestorian Church was "diffused over Asia to an extent of which little conception is generally entertained, having a chain of Bishops and Metropolitans from Jerusalem to Pekin." (Travels of Marco Polo by Colonel Yule, Volume I, page 58, Conf., also pp. 169-172, in regard to the Christians in Samarcand and Kashgar.)

APPENDIX A.—(See Para. 9.)

From "Eastern Experiences," by L. Bowring, Esq., C.S.I.

"The revenue of Jammu is about £275,000, and of Cashmere £2,50,000, the former province being a separate possession, though both are under the rule of Maharaja Ranbir Sing, son of Gulab Sing, whose family were Dogra Rajputs of the Jammu Territory. The land revenue of the thirty-six pergunnahs or sub-divisions which comprise Cashmere is at present probably not more than £150,000, and of the remaining £100,000, about £40,000 are yielded by the duty on shawls, other taxes, such as customs duty on timber, taxes on shops and a variety of small imposts making up the balance. The land tax is heavy, half the gross produce being commonly taken from the cultivator, and much of the valley is said to lie waste, notwithstanding its intrinsic fertility, the people having deserted their lands and fled over the border. But the valley of Cashmere is a very small strip of land, surrounded on every side by hills, which, to the north, are comparatively barren, yielding little revenue.

"The following schedule of the income of Cashmere from various sources, irrespectively of that derived from land, is curious:—

	Chilki Rs.
Tax on shawls	7,17,200
„ pashmina	50,800
„ worked borders	9,100
„ shopkeepers	1,53,200
Customs	1,60,700
Mint	50,700
Duty on wool and pashmina	10,200
Tax on sugar manufacturers	9,400
„ timber	93,400
Duty on saffron	22,000
„ silk	12,800
„ charas	10,000
„ tobacco	17,700
Tax on sheep	45,600
„ buffaloes	11,000
„ floating gardens	18,400
„ singhara nuts	40,000
„ produce of islands	11,700
Income of Kotwali	7,600
„ Courts of Justice and Stamps	16,400
„ other Courts	4,500
Tax on houses let on hire	8,500
Income of Government gardens	2,200
Duty on lime	2,500

Tax on sellers of wild fowl	500
Tribute from petty Rajas	74,000
Income of newly-acquired territory	17,000
" temples and Vizir's dues	27,000
Basant, Dashara, Naoroz festivals	48,000
Miscellaneous	15,000
Total Chilki rupees	1,667,100
Equal to Company's Rupees	1,041,938
Equal to	£104,193

"The above return was made out several years ago, but is probably fairly accurate at present time, and, excepting a few items, the taxation does not appear to be particularly oppressive. A fee was formerly and is perhaps still levied on marriages, from which, however, the privileged classes were exempted. This is a legitimate source of revenue, which might with advantage be raised in our own territory, as it is readily paid by the people who are always lavish in their outlay on such occasions. We have indeed so far adopted this form of taxation that in some provinces of British India a registration fee is demanded for entering domestic occurrences."

APPENDIX B.—(See Para. 9.)

Taxes on shops, artificers and others.	*Chilki Rs.*
Sugar makers	8,110
Fruiterers, makers of pickles and sweetmeats	8,891
Bakers	8,385
Corn chandlers	4,800
Porters	775
Masons	1,500
Carpenters	2,995
Sellers of betel-nut	365
Butchers	21,750
Cotton carders	380
Blacksmiths	795
Goldsmiths	992
Braziers	150
Dyers	3,450
Sellers of woollen thread	2,829
Prostitutes	1,900
Cloth merchants	1,250
Sellers of glass bangles	575
Menial Mahomedans (halalkhor)	11,965
Soap boilers	1,442
Polishers of arms	160
Gardeners	3,110
Fringe and tape makers	706
Tanners and saddlers	1,850
Cloth brokers	1,430
Turners in wood	215
Cloth dressers	120
Knife makers	85
Painters	275
Basket makers	180
Shoe makers	550
Grave diggers	810
Boatmen who carry stones	700
Earth cutters (Peat ?)	40
Wood cutters	630
Money changers	716
Cutters and polishers of precious stones	192
Leather sellers	160
Makers of woollen garments	165
Bow makers	475
Cowherds	12,670
Weavers	2,160
Friers of grain	111
Leech sellers and dealers in medicine	913
Comb makers	30
Sellers of firewood	400
Moongarees (makers of rice bread)	623
Paper makers	775
Miscellaneous	366
Total ...	1,13,916

APPENDIX C.—(See para. 9.)

Details concerning Civil Establishments.		*Chilki Rs.*
Soubah of Cashmere		30,000
5 Clerks of Soubah		1,620
Military Office.		
NOTE.—The head of this office is a Military man and draws his pay on the Military side.		
1 Persian Head Writer	1,200	
1 Hindee Head Writer	1,200	
Subordinate Clerks	1,680	
		4,080
Treasury.		
1 Treasurer	300	
1 Money Tester	180	
2 Clerks	324	
		804
Revenue Commissioner and establishment (no details ascertainable)		25,000
Chief Court.		
1 Chief Judge	15,360	
1 Seristadar	360	
1 Deposition Writer	180	
1 Record-keeper	144	
		16,044
City Magistrate's Court.		
1 Magistrate	1,800	
1 Deputy Magistrate	720	
1 Seristadar	300	
2 Writers	360	
1 Statistical Clerk	144	
1 Nazir	240	
1 Record-keeper	240	
1 Kazi	720	
		4,524
Police.		
1 Kotwal	600	
2 Deputy Kotwals	480	
5 Clerks	684	
1 Hurkarah Bashee	540	
1 Treasurer	96	
1 Accountant	120	
196 Inspectors and Sub-Inspectors	13,440	
		15,960

Settlement Office.

1 Superintendent	1,200	
1 Deputy Superintendent	360	
3 Clerks	720	
20 Shujrah Kashan	3,600	
20 Khusrah Navishan	2,880	
		8,760

District of Sreenuggur.

1 Wuzeer	2,400	
1 Deputy (Naib Zillah Sahib)	1,200	
4 Office Clerks...	840	
1 Adalatee	1,080	
1 Deposition Writer	360	
1 Treasurer	144	
1 Money Tester	96	
1 Record-keeper	84	
1 Office Keeper	72	
1 Tehsildar	1,200	
1 Accountant	84	
Revenue Subordinates	11,286	
		18,846

NOTE.—The Office establishments of the other four districts in Cashmere (Kamraj Patun, Shupiyon and Anut Nag) are each the same numerically and the same in regard to pay as in Sreenuggur, with this exception that each Adalatee gets Rupees 840 instead of Rupees 1,080.

Total of the four establishments ...	24,144	
4 Tehsildars...	4,080	
Revenue Subordinates... ...	41,124	
		69,348

Roads and Buildings.

1 Superintendent	480	
4 Overseers	744	
Construction...	45,000	
		46,224

Jail.

1 Superintendent	300	
1 Writer	144	
		444

Store Department.

1 Superintendent	540	
6 Clerks	1,104	

Gunpowder Factory.

1 Jemadar (paid on Military side).		
1 Moonshee	144	
1 Gomashtah	80	
		1,868

Department of Customs, &c.

3	Clerks in Custom-house...	540	
	Office of miscellaneous revenue (details not given)	3,996	
	Office for stamping shawls (details not given) ...	1,200	
5	Opium Inspectors	1,500	
5	Inspectors of paper makers	500	
			7,736

Post Office.

1	Post Master	360	
1	Clerk	120	
1	Stamp Vendor	108	
90	Runners (Sreenuggur to Bunnihal)	5,400	
			5,988

Passport Office.

1	Passport Clerk	180	

Correspondence Department.

1	Superintendent	360	
3	Clerks	360	
10	Newswriters	1,800	
			2,520

APPENDIX D.—(See para. 29.)

COLONEL W. W. H. GREATHED'S impressions of Cashmere as contained in an extract from a letter, dated Nynee Tal, 2nd October 1871.

"YOU ask me for a memorandum of my experience of Cashmere: you must excuse its being very brief, for it is very earnest. The two months I spent in Cashmere, Kishtwar and Chumba are a golden dream never to be forgotten, memorable from the amenity of a climate in which one is never too hot or too cold, the endless variety of beautiful scenery, the profusion of natural products which charm the senses, the beauty of the women, the cheerful bearing of the men, and the perfect ease and comfort in which we lived. And all this pleasure was heightened by the power of enjoyment conferred by the reviving health and energy which it induced. To a traveller familiar with the poverty-stricken aspect of the rural population of the North-Western Provinces, where wretched fever-stricken cultivators are seen in the cold damp mornings of winter crouching and cowering under a poor blanket, which affords a scanty covering to their frames, clad in the meanest shreds of coarsest cotton cloth, the robust and often ruddy aspect of the inhabitants of Cashmere and their extremely comfortable and well-to-do appearance must afford the deepest gratification. I never saw a land in which milk and honey flow so directly into people's mouths; without great or continued labour the comforts and luxuries within a labourer's horizon are attainable by all. I saw no poverty and no beggars, and I could not hear of any poor law or organized provision for the poor. The aged and infirm appear to be supported by their able-bodied relations and neighbours, and there are no sick, for no one dies in rural Cashmere save of old age. Every man appears to enjoy a good woollen home-spun frock and a plaid or wrapper of the same material, whilst in cold weather the universal "Kangree" or "chauffemain" is said never to be out of their hands. Every one has plenty of food to eat, and every one has sleeping room in a good substantial two-storied house, which is kept snug and warm in winter by the cooking stove which is always alight. Heads of families appear to give shelter to relatives and descendants, who work for them no doubt in return; the organization of society seems to be of the purest patriarchal type, and the greatest confidence appears to be reposed by the communities in the village headmen. Cashmere is a land of paradoxes. No organized relief for the poor, yet no want. No education and no crime, no sanitation and no sickness, universal rice cultivation and no fever, and not the least is the universal affluence in a climate which limits the production of the earth to half the year, and crams the rubbee and khureef harvests into the space of six months. The wondrous fertility of the soil and the abundant irrigation from streams afford all that is requisite to the population for food and shelter; they regularly hybernate from autumn to spring, feeding their cattle which are housed in the lower stories of the dwellings

from the stores of forage stocked in summer on the trees around each homestead. In winter all hands turn to weaving the excellent wool produced in the country into the excellent "looees" from which their dress is formed. They have no other wants, for they seem to have no intoxicating drinks and the use of drugs appears to be very limited. Money hardly circulates amongst the agricultural classes, and in Cashmere the wearing of silver ornaments and jewelry is exceptional. In Kishtwar and Buddrawar the aspect of the people is very inferior to those of Cashmere; the features are sharp and the visage lean, speaking of great heat in the summer months before the rainfalls and frequent fevers. In these regions not only the women wear profuse ornaments, but every man wears an amulet of silver, not perhaps as a charm so much as a "reserve" which he is ready to sell or exchange for very little more than its intrinsic value without addition for the virtue which the priestly blessing has conferred upon the token.

* * * * * *

We entered the country as the land was being prepared for rice, the great staple of the country. To my surprise I found they did not water the land before ploughing, but ploughed it in its hardened state after enduring the sun of April and May. Nor did they reduce the large clods which their ploughing turned up by the use of water everywhere at command. On the contrary the clods were broken up by hand in the most laborious manner. and it was only when the land was pulverized that water was turned in. I concluded they are driven to this by the shortness of the season; they dare not put the water on the land when too cold, and they dare not delay breaking up till the water is warm enough. But the people know no reason. After three days' saturation rice plants previously raised in nurseries are transplanted by hand in water of about six inches deep. Twenty days after a herd of cattle are turned into the field through which a stream of water has been constantly running meanwhile, and closely packed they are driven round and round until the soil is churned up into a pulp and every vestige of cultivation destroyed. In a few days, however, the irrepressible plant is up again and after 20 days more the process is repeated. This exhausts all the known resources of husbandry, and from this time until at the end of three months the rice has ripened, nothing is done to it beyond maintaining a constant supply of water. The copious streams which trickle down the slopes of the valley into the Jhelum afford abundant water for irrigation, and channels are led out by simple means at all sorts of levels to command the whole province. It is curious to see the dusky landscape speedily become dark-brown as the fields are watered in rapid succession. Again in a few days an emerald hue steals over the land as the rice plant gets a head on it, and in this stage we left it as we drew our *ultimo sospiro* on the summit of the Murbul Pass.

"The great characteristic of the forest scenery is the intimate mixture of fir and pine with greenwood, which gives light and life to the

former, and shadow and variety of form to the latter. Spruce, Scotch and silver fir abound, excelsa and longifolia are frequently met with, but deodars are rare. No other timber is of any use, and the export even of deodar is hardly practicable owing to want of roads and remoteness of markets.

"The firs are of great size. I measured a fallen tree 110 feet long and 16 feet in girth. I had no opportunity of making any botanical researches, but I found a great many old friends whose very name would make one's mouth water in Calcutta or Allahabad during the month of May. For there were oak and yew and holly, horse chesnut with ordinary and with deciduous bark, a very quaint species, found in the Peer Punjal.

"Every fruit of Europe grows wild and of the cultivated fruit, as apricots, mulberries, apples, pears, &c., so great is the profusion that there seems to be no property in fruit and every one helps himself as he likes. The white heart cherries were the best of cultivated fruit in our season, but hautboy strawberries are a weed of the country, and wild currants and gooseberries jostle each other on the road, leading up to filberts of a real as well as of a spurious kind: and it is said of the bears that they are not in good condition until they have eaten in succession through crops of mulberries, apples and Indian-corn. I find mentioned in one day's notes the meeting with violets, dandelions, buttercups, primulas, dog-roses, white and yellow jessamines and May. The graveyards are all planted with white and purple iris, and one lives among sweet odours and glowing colour. I may mention having met with large sweet-scented roses, such as are grown in the Shalimar, on the top of a mountain some 9,000 feet high, where I was looking for a bear. I do not enlarge on the beauty of the scarlet lotuses which cover the lakes, for we left as they were but beginning to blow.

"It is not only dessert which is abundant in Cashmere; fat sheep, 'rate' at five shillings a head, and we laughed over the woes of a friend we met in camp who bitterly complained she could not get them for three shillings as heretofore! Fowls of a better sort as Indian fowls go sell at 3d. a piece, and fresh eggs are eight a penny, and so cheap is the meat and rice on which the people live that our native servants amassed large fortunes and a grass-cutter who had before always owed all his wages long before he got them once lent me fourteen rupees! more than 2½ months' wages. The delight of our Hindoostanees was to invest in "looees," capital homespun plaids, 4½ yards long, which cost 7s. 6d. They invested all their fortunes in these excellent articles, and no doubt turned a good penny on them, for of course they were carried for nothing. This is no doubt the best product of the country, and a considerable trade might probably be established if the Maharaja countenanced the export, but distant I hope may be the day in which he allows trade to introduce coin into the country and to substitute English grey shirtings for home-made freize."

APPENDIX E.

(SEE PARA. 30.)

KINDS OF RICE.

Básmatí	...	باسمتي
Ráni	...	راني
Sukhdás	...	سکهه ڈاس
Lacha hál	...	لاچه حال
Makhta hál	...	مختته حال
Shah gurah	...	شاه گره
Gurah tánjí	...	گره ٹانجي
Shála kaneo	...	شالهکینو
Lat karhan	...	لت کرهن
Mushk badjí	...	مشک بدجی
Barz	...	برز
Kénú	...	کینو
Anzan	...	انزن
Pút haráí	...	پوت براي
Núr	...	نور
Karhanahshor	...	کرهنه شور
Shirmál	...	شیرمال
Chata barz	...	چٹه برز
Yamharzal	...	یمبرزل
Káth chhán	...	کاٹه چهان
Kéúd	...	کیود
Tachitaichal	...	ٹچی ٹچل
Lashú rú	...	لاشورو
Chugal	...	چوگل
Makhta barz	...	مختته برز
Karhana hál	...	کرهنه حال
Karhana barz	...	کرهنه برز
Lásbewal	...	لاربیول
Chhatar hál	...	چهتر حال
Dudh karíd	...	دوده کرید
Réshaur	...	ریشم

Neka bewal	...	نیکه بیول
Barh bewal	...	بڈه بیول
Nihálí	...	ننهالی
Dudh barz	...	دوده برز
Gurah mushk	...	گره مشک
Máwar	...	ماور
Chatazag	...	چٹه زگ
Gurah	...	گره
Chúndar	...	چونڈر
Khasi Newar	...	کهاسی نیور
Chata newar	...	چهاٹه نیور
Gurah kanúrah	...	گره کنوره
Káwhámah	...	کانهامه
Maitara hál	...	میتره حال
Babar	...	ببر
Mahiwan	...	مهی ون
Dát hál	...	دات حال
Káwah Karíd	...	کاوه کریڈ
Keozír	...	کیو زیر
Kábrú	...	کابرو
Mughl bowal	...	مغل بیول
Chandra hál	...	چندره حال
Kaniáh hál	...	کنیه حال
Súkál	...	سوکال
Kamand	...	کمند
Mahí auzan	...	مهی انزن
Kálúr	...	کالور
Chhat gur	...	چهت گر
Ráma hál	...	رامه حال
Bana kalah	...	بنه کله
Karhana karíd	...	کرهنه کریڈ
Shor	...	شون
Oozal karíd	...	اوزل کریڈ
Múnkah shál	...	مونکه شال
Lol anzan	...	لول انزن
Shálah anzan	...	شاله انزن
Karhana shon	...	کرهنه شون
Badí anzan	...	بدی انزن

Kálah néwar	...	کاله نیور	
Júb	...	جوب	
Potí kamand	...	پولی کمند	
Karálah anzan	...	کراله انزن	
Bát hál	...	باٹھال	
Múnkah hál	...	مونکه حال	
Makhta anzan	...	مخته انزن	
Kuchah anzan	...	کوچه انزن	
Káwah anzanú	...	کاوه انزنو	
Néka anzan	...	نیکه انزن	
Zak	...	زک	
Lahnah zak	...	لهنه زک	
Badah zak		بده زک	
Nakah zak	...	نکه زک	
Karhanah zak	...	کرهنه زک	
Zakah máwar	..	زکه ماور	
Zakzí	...	زکزی	
Kachar newar	...	کاچر نیور	
Karhanah newar	...	کرهنه نیور	
Kunwar	...	کنور	
Chokahanwarah	...	چوکه انوره	
Marúd	...	مارود	
Karíd	...	کرید	
Zakah tatar	...	زکه تتر	
Haíbéwal	...	هی بیول	
Badjí	...	بدجی	
Káwahgur	...	کاوه گر	

KINDS OF GRAIN, OIL SEEDS, &c.

Jao	...	جو	Barley.
Gandum	...	گندم	Wheat.
Báklá	...	باقلا	A bean.
Mashauk	...	مشنک	
Khardalah	...	خردله	Mustard seed.
Másh safed	...	ماش سفید	White vetch.

Khashkhásh	...	خشخاش	Poppy seed.
Tarámírá	...	تارا میرا	
Ads	...	عدس	A lentil.
Kitán	...	کتان	Flax.
Sarshaf bahári	...	سرشف بهاری	Mustard grown in spring.
Múng	...	مونگ	A kind of pulse.
Makáí	...	مکائی	Indian corn.
Kál	..	کال	
Arzan	...	ارزن	
Kapás	...	کپاس	Cotton seed.
Mothé	...	موتهه	Lentils.
Karothí	...	کروتهی	A kind of vetch.
Kadúrah	...	کدوره	
Sarshaf	...	سرشف	Mustard seed.
Tílah kokal	...	تیله کوکل	
Mash síah	...	ماش سیاه	A black vetch.
Tarínah talkh	...	ترینه تلخ	
Lobiá	...	لوبیا	A kind of bean.
Kunjád	...	کنجد	Sesame seed.
Kanhar	...	کنهار	Ganna.
Wár mothí	..	وار موتهی	
Tarína shírín	...	ترینه شیرین	

FRUIT TREES OF KASHMIR.

KINDS OF GUAVA.

Goshah bok	...	گوشه بوک	
Khadran	...	کهدرن	
Nák		ناک	
Shálahdár	...	شاله دار	
Sharbat tang	...	شربت تنگ	
Tílah malar	...	تیله ملر	
Kotar nal	...	کوترنل	
Gulabí	...	گلابی	
Hárah nák	...	هاره ناک	
Hápat tang	...	هاپت‌تنگ	

Sarkah tang	...	سرکه تنگ	
Akhirkotah	...	آخر کوته	
Bédánah	...	بیدانه	
Padshah tang	...	پادشاه‌تنگ	
Khar pidar	...	خرپدر	
Hápat taracha	...	هاپت تانچه	
Shahlan tang	...	شهلن تنگ	
Sebrah	...	سیبره	
Tánjí talkh	...	ثانجی تلخ	
Oplanah	...	او پلنه	
Ohtanjí	...	وه ثانجي	
Amrúd tursh	...	امرود ترش	Sour.
Khamak tang	...	کهامک تنگ	
Láryút	...	لاریوت	
Tatah tang	...	تته تنگ	
Kandumí	...	کندمی	

KINDS OF APPLE.

Ambarí	...	عنبری	
Samarkandí	...	سمرقندی	
Mah Ambarí	...	مه عنبری	
Málmúh	...	مالموه	
Khás tarílah	...	کهاس تریله	
Pánpúr tarílah	...	پان پور تریله	
Padsháh tarílah	...	پادشاه تریله	
Kadú sarí	...	کدوسری	
Nábad tarílah	...	نابد تریله	
Jánbazí tarílah	...	جان بازی تریله	
Síl tarílah	...	سیل تریله	
Maz tarílah	...	ماز تریله	
Khatún tarílah	...	خاتون تریله	
Balah párí	...	بله پوری	
Zafar khání	...	ظفرخانی	
Bulbul chout	...	بلبل چونت	
Dúdh ambarí	...	دوده غنبری	

Thata shakarí	...	تهتہ شکری	
Wábah khatúní	...	وبہ خاتونی	
Chukah chont	...	چوکہ چونت	
Sébe ashmí	..	سیب عشمی	
Tarílah mandí kám	...	تریلہ مندی کام	
Kághzi tarílah	...	کاغذي تريلہ	
Wan kadú sarí	...	ون کدوسري	
Hardo	...	هاردو	
Séb e andar kámí	...	سیب اندر کامی	
Shewandár tarílah	...	شیون دار تریلہ	
Dar akan kám	...	درا کنکام	

KINDS OF GRAPE.

Huseni	...	حسيني	
Kath huseni	...	کاتہ حسینی	
Sáhebí	...	صاحبي	
Maskah	...	مسکہ	
Kishmish	..	کشمش	
Babah kol	...	بابہ کول	
Ápí mán	...	آبي مان	
Káwar	.	کاور	
Paúfakí	...	پان فکی	
Haradaj	...	هارادج	
Kachhgar	...	کچهہ گر	
Shakari	...	شکري	
Mathíkáwar	...	متھی کاور	
Dondaj	...	دون دج	
Badahkorí	...	بده کوري	
Amírí	...	اميري	
Anguresafed	...	انگور سفید	
Kanahhapuí	...	کنہ هپنی	
Karankání	...	کرنکاني	
Sand	...	سند	

KINDS OF BI'HI' (QUINCE.)

Shírín	...	شیرین	Sweet.
Tursh	...	ترش	Sour.
Bedanah Shírín	...	بیدانه شیرین	

KINDS OF ÁLU' (PLUM.)

Kosanár	...	کوسان ار	
Alúe zard	...	الوي زرد	Yellow.
Alúe Bokhárá	...	الوي بخارا	

KINDS OF A'LU' BA'LU'.

Sabzah	...	سبزه	
Kokchah Sultán	...	کوکچه سلطان	
Gardál	..	گردال	
Ashahálúchah	...	آشه الوچه	

KINDS OF KI'LA'S (CHERRY.)

Habshi	...	حبشي	
Surkh	...	سرخ	

KINDS OF POMEGRANATE.

Shírín	...	شیرین	Sweet.
Tursh	...	ترش	Sour.
Jigri	...	جگری	
Káth	...	کاٹھ	
Jalálábádí	...	جلال آبادی	
Hihwán	...	هیه وان	

KINDS OF MULBERRY.

Siáh	...	سیاه	Black.
Safed	...	سفید	White.
Bédánah	...	بیدانه	
Charitút	...	چري توت	
Shahtút	...	شه توت	
Túte Kabulí	...	توت کابلي	
Chokahtál	...	چوکه تل	
Tútdoshakhah	...	توت دوشاخه	

KINDS OF APRICOT.

Shíríndání	...	شیرین دانے	
Khobání	...	خوباني	
Botachar	...	بوته چر	
Halwáí	...	حلوائي	
Tursh	...	ترش	
Keochar	...	کیوچر	

KINDS OF PEACH.

Shíríndánah	...	شیرین دانه	
Talkhdánah	...	تلخ دانه	
Shaftálúbéustakhán	...	شفتا لوبی استخان	

KINDS OF ALMOND.

Kharbádán	...	خر بادام	
Badámeshírín	...	بادام شیرین	
Bádámtalkh	...	بآدام تلخ	
Náshpáti	...	ناشپاتي	Pear.
Pista maghz	...	پسته مغز	Pistacheo nut.

Chahár maghz	...	چهار مغز	Walnut.
Álúchah	...	الوچه	
Únáb	...	عناب	Jujube fruit.
Aínah	...	اينه	
Rankah	...	رنکه	
Káwah dáj	...	کاره دج	
Kawán	...	کاوان	
Bárah	...	باره	
Záí	...	زائي	
Kánj	...	کانج	
Ashkanah	...	اشکنه	
Kharbuzah	...	خربزه	Sweet melon.
Tarbuzah	...	تربزه	Water melon.
Tukhmnilofar	...	تخم نيلوفر	Seed of lotus nilufer.
Jéwar	...	جيور	
Pachí ladar	...	بچي لدر	
Koldodh	...	کول ڈوڈه	
Dal nábad	...	ڈل نابد	

GARDEN TREES WHICH DO NOT BEAR FRUIT.

Bed mushk	...	بيد مشک	Odoriferous willow.
Bed	...	بيد	Willow.
Thají	...	تهاجی	
Chínár	...	چنار	
Safedár	...	سفيدار	Poplar.

FOREST AND JUNGLE TREES WHICH BEAR FRUIT.

Findak	...	فندق	The fruit is eaten by monkeys and villagers, but only seldom by the latter.
Toz	...	توز	The fruit is not eaten.
Pastal	...	پوستل	Bears a red colored fruit which is not eaten.

Hánkdono	...	هانک دونو	Bears a very deep red fruit which is eaten by bears and other beasts.
Hapat rankah	...	هاپت رنکه	Bears dark red fruit like plum of a sweet flavour which is eaten by bears and other wild animals.
Zameo	...	زمیو	Bears a small fruit of a black color on which wild beasts feed.
Moel	...	مویل	Bears a red strong tasted fruit like crab apple which some villagers eat.
Kalmáuch	...	کل مانچ	Bears a dark red fruit which village children and wild animals eat.
Kawáh daj	...	کاوه دج	Bears a fruit equal in size to cotton-seed which grows black when ripe. Human beings eat it.
Ashkanah	...	اشکینه	Bears fruit like a small plum which is eaten by beasts.
Kháruj	...	خاروج	Bears a small black fruit which is eaten by beasts.
Chauch	...	چهانچ	Bears a red fruit which some people eat.
Pakhúr	...	پاکهور	Bears a small fruit equal in size to rice of a white color, which is eaten by beasts.
Rabnah	...	ربنه	Bears a small black fruit equal in size to wheat and of sweet flavour which children eat.
Harkal	...	هرکل	Bears a sweet small fruit like coral beads which wild beasts eat.
Káth Barah	...	کاتیه باره	Bears fruit similar in color to úináb or jujube fruit; villagers eat it.
Bárah	...	باره	Bears fruit which is sweet and red when ripe; men eat it.
Gání	...	گانی	Bears a fruit like kawadaj of a yellow color which is eaten by the village people.
Kachlan	...	کچلن	Bears fruit equal in size to beads of coral which no one eats.
Arah kachlan	...	آره کچلن	Bears a red fruit equal in size to grains of Indian corn.
Kalam	...	کلیم	Bears fruit like Dabtanji, the white juice it contains is a poison.
Chokachan	...	چوکه چن	The fruit is eaten by children.
Tarna Kohí	...	ترنه کوهي	Bears a fruit like the grape which is eaten by bears.
Moel tang	...	مویل تنگ	The fruit is like small guava which wild beasts eat.
Amrít	...	امرت	Bears a red fruit like the grains of Indian corn which wild beasts eat.
Watan	...	وطن	Bears a very sour fruit like a small crab apple.

Chhalmewah	...	چهل میوه	Bears a black fruit like that of the common night-shade.
Rakan	...	رکن	Resembles a bunch of black grapes, but is unpalatable; village children eat them.
Charáni	...	چرانی	The fruit resembles a bunch of grapes, sour in taste and black in color, which villagers and bears eat.
Thari charání	...	تهري چرانی	The fruit is acid of a black color like a bunch of kál.
Rabna wantú	...	ربنه وانتو	Is a species of walnut. It is of two kinds, one produces kernel and the other not.
Baramchi	...	برمچی	Bears fruit of a yellow color which villagers eat.
U'ftánkal	...	اوف تانکل	
Thari shonfal	...	تهري شونفل	
Chiráh tánjí	...	چیرا تانجی	
Chíráh chhánj	...	چیره چهانج	

WILD TREES THAT BEAR NO FRUIT.

Pahú	...	پاهو
Bed jánglí	...	بید جنگلی
Otlah	...	اوتله
Hour	...	هوم
Arkhor	...	ارکهور
Batah fars	...	توبه فرش
Barári	...	براري
Toran	...	تورن
Dánah ladar	...	دانه لدر
Korah khaj	...	کوره کهج
Chehal chhatar	...	چهل چهیتر
Dúdh pakhor	...	دوده پاکهور
Khachí	...	گهچی
Lan	...	لن
Tázakchúi	...	تازک چین
Othárú	...	وتهرو
Botah kawah líu	...	برته کاوه لین

Híhkát	...	هيةكات
Karídí	...	كريدي
Wan nástwár	...	ون ناستوار
Sankal	...	سنكل
Tamlah kúe	...	تملة كوي
A'rah hankah	...	آرة بنكة
Bankahtharí	...	بنكة تهري
Alchhí	...	الچهي
Kawáh shoran	...	كاوة شورن
Wan híh tharí	...	ون هية تهري
Banahfat	...	بانة فت
Yamnú	...	يمنو
Káwah niho	...	كاوة نيهو
Walan	...	ولن
Zam	...	زم
Kanda lanú	...	كندة لنو
Yárí	...	ياري
Káir	...	كاير
Nílah káér	...	نيلة كاير
Chata káér	...	چهتة كاير
Sanklú	...	سنكلو
Patan	...	پتن
Chárí	...	چاري
Kachhlú	...	كچهلو
Zánklú	...	زانكلو
Záél	...	زايل
Deodar	...	ديو دار
Todal	...	تودل
Khásal	...	كهاسل
Kazl	...	قزل
Kachlú	...	كچهلو
Maincharo	...	مينچرو
Karo (tree)	...	درخت كرو
Thari kero	...	تهري كيرو
Galo	...	گلو
Theri	...	تهيري
A'rah makri	...	آرة مكري
Gular kand	...	گلركند

Akarát	...	اکر رات
Darakht e áínah	...	درخت اینه
Darakht astánah phakur-purah.		درخت استانه پهکر پوره
Tharí sunarkát	...	تهري سونرکات
Tharí yásman	...	تهري ياسمن
Thari súlí	...	تهري سولي
Darakht tusbij	...	درخت تسبيج
Tahuab wal	...	تهنه ول
Bota anjír	...	بوته انجير
Darakht warang	...	درخت ورنگ
Thari Tulsí	...	تهری تلسي
Híh tharí	...	هيه تهری
Thari árah wal	...	تهری اره ول
Thari ráná	...	تهری رعنا
Thari zébá	...	تهری زيبا
Alamdár	...	علم دار
Chhúh	...	چهوح
Baran	...	برن
Thari rankah wal	...	تهری رنکه ول
Thari masúl	...	تهری مسول
Yanah rankah	...	ينه رنکه

APPENDIX F.

(SEE PARA. 36.)

WILD BEASTS.

Shér ...	شیر	Tiger.
Gozan ...	گوزن	Elk.
Kíl ...	کیل	
Márkhor ...	مار خور	
Sage daryáí ...	سگ دریائی	
Sage láhú ...	سگ لاهو	
Lashí ...	لاشی	
Músh jánglí ...	موش جنگلي	Field rat.
Karán ...	کران	
Gor khar ...	گور خر	Wild ass.
Gosfand ...	گوسفید	Sheep.
Buz ...	بز	Goat.
Ahú ...	آهو	Deer.
Robáh ...	روباه	Fox.

BIRDS.

Kabk ...	کبک	Partridge.
Bulbul ...	بلبل	Nightingale.
Díorí ...	دیوری	
Kotar ...	کوتار	
Máíná ...	مینا	
Fakhta ...	فاخته	Dove.
Hazár dástán ...	هزار داستان	Nightingale.
Andlíp ...	عندلیپ	Nightingale.
Fimbah sair ...	فنبهسیر	
Kal duwur ...	کل دور	
Kalah tontú ...	کله تونتو	
Nadhrú ...	ندهر	

Kurkachú	...	کُرکچو	
Pínd	...	پند	
Kulang	...	کُلنگ	Crane.
Kitaj	...	کتج	
Malang	...	ملنگ	
Nílchu	...	نیلچو	
Badan	...	بدن	
Gárkáo	...	گارکاو	
Káz	...	قاز	Goose.
Tích	...	تیچ	
Kular	...	کُلر	
Dúdh bark	...	دوده برک	
Okáb	...	عقاب	Eagle.
Bark	...	برک	
Hárahdat	...	هارهدت	
Maho	...	مهو	
Chanahákaro	...	چنهاکرو	
Murgh zarrín	...	مرغ زرین	
Murgh janglí	...	مرغ جنگلی	Wild fowl.
Hámú	...	هامو	
Chárwák	...	چار ورک	
Túr	...	تور	
Gagar	...	گگر	
Sukhsáro	...	سکهه سارو	
Kéo	...	کیو	
Banbuir	...	بنبو	
Lind	...	لند	
Thatho	...	تهتهو	
Jal	...	جل	
Sahrah	...	سهره	
Ekro	...	یکرو	
Khírínch	...	کهرنیچ	
Tontú	...	تونتو	
Níla karash	...	نیلا کراش	
Batarú	...	بترو	
Kumrí	...	قمري	King dove.
Latarazah	...	لترازه	
Wachakáo	...	وچکاو	

Sukh	...	شکیبہ	
Mátkú	...	مامکو	
Tarámar	...	ترامر	
Karkhál	...	کرکهال	
Rankaráwal	...	رن کراول	
Charsíh	...	چارسیہ	
Harwataj	...	هروتج	
Pechkání	...	بیچ کاني	
Ranghchar	...	رنگهہ چر	
Suyah kok	...	سوبہ کوک	Is like Fakhta, when laying eggs it is called Hátú.
Rangh bulbul	...	رنگهہ بلبل	
Karo	...	کرو	
Cháro	...	چارو	
Gagar wár yál	...	گگروار پال	
Hudhud	...	هدهد	Lapwing.
Khos[illegible]	...	کهوس	
C[illegible]	...	چاکو	
Müng[illegible]	...	مونگ	
Harhak	...	هرهک	
Kádah kháo	...	کادہ کهاو	
Tahaj	...	تهج	
Bat	...	بط	Goose.
Kargas	...	کرگس	Vulture.
Zágh	...	زاغ	Crow.
Halú	...	هالو	
Honk	...	هونک	

FISHES.

Karhmagád	...	کرمہ گاد	
Aligád	...	الی گاد	
Chábro	...	چابرو	
Rámagád	...	رامہ گاد	
Rehgád	...	ریهہ گاد	
Tihtaro	...	تهترو	

Giran	...	گرن	
Chú	...	چو	
Aimír	...	ایمیر	
Rathgád	...	رتھہ گاد	
Cháro	...	چارو	
Khuntagád	...	کُھنتہ گاد	
Chatar	...	چتر	

APPENDIX G.

Much information about Kafiristan was obtained from Colonel Gardner, the last, I believe, of those adventurous Europeans who obtained Military service in the Punjab during the early part of this century. A short description of that country and its unique inhabitants, and also a series of marginal notes on Major H. B. Lumsden's memorandum, which had escaped the fate of most of his other manuscripts, were willingly put at my disposal, and these formed the basis of subsequent conversations in which Colonel Gardner was able gradually to supply further particulars. Comparison will show that his personal experience generally confirms the second-hand accounts of Lumsden and Burnes, and this fact is so much in favour of his general accuracy in other respects. To Colonel Gardner I am also indebted for some of the information concerning Chitral and the route thither from Jellalabad.

When Sir Henry Durand visited Cashmere as Lieutenant-Governor of the Punjab, he wrote from dictation a long account of Colonel Gardner's career which was afterwards printed, and to which I mainly owe the following details :—

In 1813 A.D., being then about twenty-five years of age, Colonel [illegible] went from Cairo to Astrakhan by way of Syria and the [illegible]ian [illegible]. At Astrakhan he remained till 1818, living with a brother wh[illegible] charge of a staff of English engineers. On the death of this relative he embarked on a merchant ship for Astrabad whence he marched in company with a German, named Dotterweis, to Herat. The German was induced by an Envoy of Khokand whom he met at Herat and who was returning from the Court of Persia to his own country to join his suite, but Colonel Gardner, distrustful of the man and being also ill of fever, stayed behind. Soon afterwards he sent a messenger to enquire what chance there was of employment at Teheran, as he had heard that Ventura, Allard, Court, and Avitabile had got good service there. The man returned with the tidings that they had all left and taken service in the Punjab.

Whilst still suffering from fever, Colonel Gardner joined a party of pilgrims coming back from Mecca and with them went to Khiva and over the Caspian to Astrakhan. Three marches out of Khiva he encountered Dotterweis whom some proselytizing Moollahs had circumcised by force, and who in his wrath was turning his back on Central Asia and was about to seek occupation in Orenburgh as a mineralogist. Colonel Gardner, having recovered from his fever, started according to his own account in 1819 (but here he is probably antedating the time of his departure) for the Punjab, travelling by way of Khiva, Uratiube, and Khojend. From the last place he had to fall back on Uratiube, where he

---

Cunningham in his history of the Sikhs, page 173, says that Ventura and Allard reached Lahore by way of Persia and Afghanistan in 1822 and speaks of Court and Avitabile as their subsequent co-adjutors.

found a large camp of Kirghiz of the Kipchak tribe, whom he describes as great marauders, but the best soldiers in Asia. The Khan of this tribe stole twelve of his horses, in retaliation for which he did as much by the Khan, and fled forthwith. He was hotly pursued, but got away to Jeezakh and thence in time to Huzrut Imam and Kunduz, where he lay concealed for a few days. His next move was across the Khawak Pass into the Panjshere Valley. Near Istalif he met a large body of cavalry who took him to pay his respects to Hubeeboolla Khan, son of Dost Mahomed's elder brother, Azeem Khan, once the Governor of Cashmere. On his father's death in 1823 Hubeeboolla succeeded him in Cabul, Candahar, and Peshawur, but being overpowered by his uncle and other members of his family (Cunningham confirms this, p. 211) he fled to the mountains and embraced a freebooter's life. It was at this juncture that Colonel Gardner came across him and accepted service with him. In these regions he remained* till about 1826, having as pay whatever black-mail he could levy on the route between the Khawak Pass and Derbend. His first duty of course was to obey his master's call, to be ready to spring night or day into the saddle, and to go wherever he was bid. So fearless and active was the band to which he belonged that marauding excursions were carried up to the neighbourhood of Cabul itself, to the constant alarm of Dost Mahomed. In the course of these expeditions he crossed the Ghorebund and Bamian Passes. Hubeeboolla appears to [illegible] be a a boon companion, fond of drinking, to which indulgence [illegible] the eyes of the priestly party, whom he offended thereby, wh[illegible] [illegible]ost Mahomed conciliated them by his abstinence, Colonel Gardner attributes his loss of power in Afghanistan. After two or three sharp skirmishes in 1826 the dominant faction proved too strong for Hubeeboolla, who, seeing that he was fairly beaten, ordered his men to disperse. Colonel Gardner retired by the Khawak Pass to Jerm, and across the Punjah branch of the Oxus, tying blocks of ice together and covering them with grass in order to make a passage for his horses into the Shak Dara Valley. (Colonel Yule gives this tributary in his map of the Upper Oxus prefixed to the reprint of Wood's journey to the source of the Oxus. It is also entered in the map to illustrate Moorcroft's travels, but I cannot find it specified by name in any of the well-known intermediate maps.) Finding the country too difficult he returned to Jerm, where he sold his horses for a good price. He then, to use his own words, "went up the Durrah" to the Pamir Steppe (*Note*. The ambiguity of this phrase after what has gone before did not strike me till now when I am almost at the end of my labours, and thus there has been no time to get an explanation as yet from Colonel Gardner. Perhaps by the Durrah he may here mean the Durrah Sarikol, the northern of the two streams which unite to form the Punjah. A Durrah is a valley, specially between hills through which a stream runs, or a pass between mountains.) and met

---

* Lieutenant-Colonel Rattray was similarly employed as Wood passed up the Khyber in 1837. (Wood's Oxus, 2nd Ed., p. 100.)

with great hospitality during a whole winter from a Kirghiz Chief. He left by a route to the Dast-i-Alai Valley, the wild fruits of which he says were equal to the garden fruit of Cashmere, and on to Karategin. At the foot of the Aktagh range, which he places above these valleys, he met two old Poles who had come from Siberia some forty to forty-five years before and who were then travelling as merchants to Yarkund. He and his party joined them and reached Yarkund in safety; for fifteen days they encamped between the fort and city, in accordance with a standing order of the Chinese Government. Here Colonel Gardner joined a pilgrim band bound for Mecca, dressed himself in character and with them went by the Karakoram Pass to Leh, whence he was despatched with others to collect pilgrims coming from Khoten and from the east. While on this errand he saw the Pangong Lake and the village of Chushul. Having collected the pilgrims he returned to Leh and so on over the Zogila Pass to Sirinuggur, where he arrived *after* the memorable earthquake (of 1825). At this time Dewan Kirpa Ram of Koonjur was Runjeet Sing's Lieutenant in Cashmere. Whilst at Sirinuggur he was led to believe that the fortunes of his old master Hubeeboolla Khan were again in the ascendant, so he determined to try and find him, and to this end went by way of Sopoor, Chellora and Chilas to Chitral. From there he visited both sides of the Biroghil Pass (for description see Davi[illegible] Report, p. XXIIi) and returning to Shugur decided on attemp[illegible] make his way through Kafiristan. A Neemcha (half Musulman) led him to the fort of a neighbouring pass and left him there whilst he went to summon an elder to conduct him into the country. The elder on arriving instead of taking him over this pass led him by a difficult track to one further north (the Kafir Pass) which brought him direct to the source of the Kameh. It was then the beginning of the mulberry season which he specially remembers from the strange circumstance of this fruit being mixed with dough for the better sweetening of the bread. His main course was along the Kameh to Chigurserai, but he made several diversions both to the north and south of the river, specially one to the rock temples which lie to the east of the Khawak Pass, where for eight or nine days he had a surfeit of sacrifices, feasting, dances, and songs. He had most intercourse with the Kameh, Kam Kamesh, Khilti and Peh tribes. Wherever he went he was well received. He left the country whilst the people were busy making their wine. After crossing the Koonur he went to Jellalabad and on towards Cabul. But on approaching that city the news that Dost Mahomed was all powerful and his old chief in disgrace induced him to think of Persia again. Accordingly he marched by Ghuznee, Khelat-i-Ghilzye and Candahar as far as Girishk where he was imprisoned for nine months by order of Kohendil and Shere dil Khan, and was only released on condition of not continuing his journey to Persia. Various wanderings through Afghanistan followed, and at last he threw himself on the mercy of Dost Mahomed Khan, who would not let him stay in Cabul, so he turned

to Koonur and thence to Bajour where he was kindly treated. He joined the Bajour contingent which helped Syud Ahmed against the Sikhs in 1828, and after their partial defeat retreated to Punjtar, and eventually to Bajour. He next accepted the invitation of Sultan Mahomed, half-brother of Dost Mahomed, to act as his Commandant of Artillery at Peshawur. From there he was summoned by Runjeet Sing to Lahore to instruct the Sikhs in artillery and was busily employed in this way for six or seven years. On the downfall of the Sikhs he went over to Golab Sing, and has ever since been in the pay of the Cashmere Government with but nominal duties for some years past owing to his increasing age and infirmities.

Exd.—T. Y.